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Philological Inquiries in Three Parts by James Harris, *Eſq.* 2 *vols.* 8*vo.* 8*s.* 6*d. in boards.* Nourſe.

WE are very happy to find, that the author of Hermes, whoſe taſte and penetration, whoſe deep and accurate philoſophy, we have long admired, lived to complete the work now before us, which appears to contain a large compaſs of valuable inſtruction. It will be found extremely uſeful to all thoſe, who wiſh to acquire ſome knowlege of the progreſs of critical and philological learning from the pureſt ages of antiquity to the preſent times; but will be of peculiar benefit to young men at the univerſities, to whoſe attention we venture ſtrongly to recommend it. The view here given of the ſubject is indeed general and conciſe; but it is judicious, and by no means ſuperficial. On the contrary, many of the reflections belong to the deepeſt parts of criticiſm. Mr. Harris had an earneſt wiſh to revive the true taſte and ſpirit of ancient literature, of which he was a zealous admirer. The chief object of his former works ſeem to have been the explanation of the Ariſtotelic philoſophy, which he conſidered as the greateſt effort of human reaſon. But perhaps in theſe he went too deeply into logic and metaphyſics for the generality of his readers. The work now before us is intended to be more popular. We have not indeed in this, as we had in his former works, a regular and perfect ſyſtem, but a ſummary rather of the concluſions, to which the philoſophy of the ancients had conducted them in their critical enquiries; and the principles, upon which thoſe concluſions depend, are omitted, as of an abſtruſer nature than was agreeable to the preſent deſign. The object here is to teach by illuſtration and example, not by

ſtrict and rigorous demonſtration. Mr. Harris ſeems therefore cautiouſly to have avoided the more technical and abſtruſe parts of his admired ſyſtem of philoſophy: yet we will venture to promiſe our learned readers the ſame pleaſure and inſtruction from this work, which they have received from any of the former works of Mr. Harris, as far as the nature of the ſubject, and the manner, in which it is treated, will permit.

Our author begins this admirable treatiſe with obſerving, that

'As the great events of nature led mankind to admiration: ſo curioſity to learn the cauſe, whence ſuch events ſhould ariſe, was that, which by due degrees formed natural philoſophy.

'What happened in the natural world, happened alſo in the literary. Exquiſite productions both in proſe and verſe induced men here likewiſe to ſeek the cauſe; and ſuch inquiries often repeated, gave birth to philology.

'Philology ſhould hence appear to be of a moſt comprehenſive character, and to include not only all accounts both of criticiſm and critics, but of every thing connected with letters, be it ſpeculative or hiſtorical.'

Agreeably to this introduction, Mr. Harris makes the very important remark, which we conſider as the foundation of this ſubject; that they were authors who made the firſt good critics, and not critics who made the firſt good authors, and he illuſtrates his propoſition in the following manner, with great elegance and truth.

'Antient Greece in its happy days was the ſeat of liberty, of ſciences, and of arts. In this fair region, fertile of wit, the epic writers came firſt; then the lyric; then the tragic; and laſtly the hiſtorians, the comic writers, and the orators, each in their turns delighting whole multitudes, and commanding the attention and admiration of all. Now when wiſe and thinking men, the ſubtle inveſtigators of principles and cauſes, obſerved the wonderful effects of theſe works upon the human mind, they were prompted to inquire whence this ſhould proceed; for that it ſhould happen merely from chance, they could not well believe.

'Here therefore we have the riſe and origin of criticiſm, which in its beginning was, "a deep and philoſophical ſearch into the primary laws and elements of good writing, as far as they could be collected from the moſt approved performances."

And the author well obſerves in another place.

'Effects indeed ſtrike us, when we are not thinking about the cauſe; yet may we be aſſured, if we reflect, that a cauſe there is, and that too a cauſe intelligent and rational: nothing would perhaps more contribute to give us a taſte truly critical, than on every occaſion to inveſtigate this cauſe; and to aſk ourſelves, upon

upon feeling any uncommon effect, why we are thus delighted! why melted into pity! why made to ſhudder with horrour?"

In purſuing this enquiry, it is obſerved, that the fineſt effects which painting or poetry produce, are to be aſcribed *to an oppoſition of contrary incidents, or to a concatenation or accumulation of many that are ſimilar and congenial.* Examples are given of the effects of oppoſition, in Virgil's night ſcene in his fourth Eneid, and in Weſt's picture of Regulus; and of the effects of combination, in the deſcription of the taking of Troy, in the ſecond Eneid; in the fine commencement of the ſixth Eneid; in the firſt ſcene of Hamlet; in Milton's l'Allegro and Il Penſeroſo, and in thoſe capital pictures of the Aurora of Guido, and the Crucifixion of Polycrates by Salvator Roſa. The former is compared to the Allegro, and the latter to the Penſeroſo.

The three next chapters treat of numerous compoſition, and contain an ingenious diſquiſition upon accent, quantity, and rhythm; the nature of rhythm and its difference from metre, is explained with extraordinary perſpicuity.

'Rhythm, ſays our author, differs from metre, in as much as rhythm is proportion applied to any motion whatever; metre is proportion applied to the motion of words ſpoken. Thus, in the drumming of a march, or the dancing of a hornpipe, there is rhythm, though no metre; in Dryden's celebrated Ode there is metre as well as rhythm, becauſe the poet with the rhythm has aſſociated certain words. And hence it follows, that though all metre is rhythm, yet all rhythm is not metre.'

He concludes the fourth chapter, with ſhewing in a very admirable manner, how all the theory which he has elucidated, is to be applied to practice, for which we muſt refer our readers to the work itſelf.

In the fifth chapter, he conſiders unity in compoſition, and illuſtrates his principles by the Georgics of Virgil, and the Menexenus of Plato; he gives a maſterly criticiſm upon thoſe excellent works, which is too long to be inſerted here.

He finiſhes this chapter with obſerving, that the theory concerning whole and parts, is of the ſame importance in ſmall works as great, and deſcends even to an eſſay, a ſonnet, or an ode; and that accuracy is another eſſential character, which belongs to all compoſitions; and that the ſmaller works in particular, through every part, both in ſentiment and diction, ſhould be perſpicuous, pure, ſimple, and preciſe. After theſe inquiries our author is led to the theory of ſentiment; and as ſentiment and manners are intimately connected, and naturally riſe out of the fable in a drama, he proceeds to a

diſquiſition concerning the drama; a ſubject which he treats very ably upon the principles of Ariſtotle, adopting his well-known diviſion of the drama into its four great conſtitutive parts, the fable, the manners, the ſentiment, and the diction. Of all theſe he treats in their order. We cannot lay before our readers the whole of theſe diſcuſſions; but we wiſh to give a ſpecimen of their accuracy and elegance, and we cannot do this better, than by ſelecting the following paſſage.

'There is not perhaps any figure of ſpeech ſo pleaſing, as the metaphor. 'Tis at times the language of every individual, but above all is peculiar to the man of genius. His ſagacity diſcerns not only common analogies, but thoſe others more remote, which eſcape the vulgar, and which though they ſeldom invent, they ſeldom fail to recognize, when they hear them from perſons more ingenious than themſelves.

'It has been ingeniouſly obſerved, that the metaphor took its riſe from the poverty of language. Men, not finding upon every occaſion words ready made for their ideas, were compelled to have recourſe to words analogous, and transfer them from their original meaning to the meaning then required. But though the metaphor began in poverty, it did not end there. When the analogy was juſt (and this often happened) there was ſomething peculiarly pleaſing in what was both new, and yet familiar; ſo that the metaphor was then cultivated, not out of neceſſity, but for ornament. 'Tis thus that cloaths were firſt aſſumed to defend us againſt the cold, but came afterwards to be worn for diſtinction and decoration.

'It muſt be obſerved, there is a force in the united words, new and familiar. What is new, but not familiar, is often unintelligible: what is familiar, but not new, is no better than common place. 'Tis in the union of the two, that the obſcure and the vulgar are happily removed, and it is in this union, that we view the character of a juſt metaphor.

'But after we have ſo praiſed the metaphor, 'tis fit at length we ſhould explain what it is, and this we ſhall attempt as well by a deſcription, as by examples.

"A metaphor is the transferring of a word from its uſual meaning to an analogous meaning, and then the employing it, agreeably to ſuch transfer." For example: the uſual meaning of evening is the concluſion of the day. But age too is a concluſion; the concluſion of human life. Now there being an analogy in all concluſions, we arrange in order the two we have alledged, and ſay, that, as evening is to the day, ſo is age to human life. Hence, by an eaſy permutation, (which furniſhes at once two metaphors) we ſay alternately, that evening is the age of the day; and that age is the evening of life.

'There are other metaphors equally pleaſing, but which we only mention, as their analogy cannot be miſtaken. 'Tis thus that

that old men have been called ſtubble; and the ſtage or theatre, the mirror of human life.

'In language of this ſort there is a double ſatisfaction: it is ſtrikingly clear; and yet raiſed, though clear, above the low and vulgar idiom. 'Tis a praiſe too, of ſuch metaphors, to be quickly comprehended. The ſimilitude and the thing illuſtrated are commonly diſpatched in a ſingle word, and comprehended by an immediate, and inſtantaneous intuition.'

In the concluſion, after a full diſcuſſion of all theſe conſtitutive parts, and a fair and accurate determination of their reſpective excellencies, Mr. Harris ſubjoins a few remarks, which we cannot refuſe ourſelves the pleaſure of giving to our readers in his own words.

'One is this—that if all theſe parts are really eſſential, no drama can be abſolutely complete, which in any one of them is deficient.

'Another remark is, that though a drama be not abſolutely complete in every part, yet from the excellence of one or two parts it may ſtill merit praiſe. 'Tis thus in painting, there are pictures admired for colouring, which fail in the drawing; and others for drawing, which fail in the colouring.

'The next remark is in fact a caution; a caution not to miſtake one conſtitutive part for another, and ſtill, much more, not to miſtake it for the whole. We are never to forget the eſſential differences between fable, manners, ſentiment, and diction.

'If, without attending to theſe, we preſume to admire, we act, as if in painting we admired a Rembrant for grace, becauſe we had been told, that he was capital in colouring.'

There is much of juſtice in theſe remarks; and if they were generally attended to, they would prevent a great deal of that unmeaning and declamatory criticiſm which is continually obtruded on the world; a criticiſm which is not the offspring of taſte and of philoſophy, but of prejudice and party. We have had a ſtriking example of this in the caſe of our own admired Shakſpeare. His zealous partiſans have dwelt upon the greatneſs of his particular excellencies, 'till they have aſcribed to him perfection in the whole; and his adverſaries, on their part equally zealous, have attempted to degrade him from all pretenſions to excellence, becauſe they could ſee his imperfections in particular parts.

Our author enters in the laſt chapter very fully into a defence of rules againſt idle and ſuperficial prejudice: we ſtrongly recommend the whole of it to the attention of our readers.

'Our whole theory (he ſays) having been little more than rules developed, we cannot but remark upon a common opinion, which ſeems to have ariſen either from prejudice, or miſtake.

" Do not rules, ſay they, cramp genius? Do they not abridge it of certain privileges?"

'' 'Tis anſwered, if the obeying of rules were to induce a tyranny like this; to defend them would be abſurd, and againſt the liberty of genius. But the truth is, rules, ſuppoſing them good, like good government, take away no privileges. They do no more, than ſave genius from error, by ſhewing it, that a right to err is no privilege at all.

' 'Tis ſurely no privilege to violate in grammar the rules of ſyntax; in poetry, thoſe of metre; in muſic, thoſe of harmony; in logic, thoſe of ſyllogiſm; in painting, thoſe of perſpective; in dramatic poetry, thoſe of probable imitation.

' If we enlarge on one of theſe inſtances, we ſhall illuſtrate the reſt.

' The probable imitation juſt now mentioned, like that of every other kind, is, when the imitation reſembles the thing imitated in as many circumſtances as poſſible; ſo that the more of thoſe circumſtances are combined, the more probable the reſemblance.

' 'Tis thus in imitation by painting, the reſemblance is more complete, when to the out-line we add light and ſhade; and more complete ſtill, when to light and ſhade we add the colours.'

Mr. Harris proceeds to vindicate the unities of time and place. We think this defence of them the beſt we have ever ſeen, though we cannot admit his argument to be concluſive, that theſe unities are to be obſerved with the utmoſt rigour, becauſe the moſt glaring abſurdities would ariſe from a total neglect of them. It is, however, certain that the dramatic poet ought to keep *probable imitation* conſtantly in his view, and never ſacrifice the probability of his fiction to a diſplay of genius or imagination.

' It muſt be confeſſed, (ſays our author) it is a flattering doctrine, to tell a young beginner, that he has nothing more to do, than to truſt his own genius, and to contemn all rules, as the tyranny of pedants. The painful toils of accuracy by this expedient are eluded, for geniuſes (like Milton's harps) are ſuppoſed to be ever tuned.

' But the misfortune is, that genius is ſomething rare, nor can he, who poſſeſſes it, even then, by neglecting rules, produce what is accurate. Thoſe on the contrary, who, though they want genius, think rules worthy their attention, if they cannot become good authors, may ſtill make tolerable critics; may be able to ſhew the difference between the creeping and the ſimple; the pert and the pleaſing; the turgid and the ſublime; in ſhort, to ſharpen, like the whet-ſtone, that genius in others, which Nature in her frugality has not given to themſelves.

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'Indeed I have never known, during a life of many years, and ſome ſmall attention paid to letters, and literary men, that genius in any art had been ever crampt by rules. On the contrary, I have ſeen great geniuſes miſerably err by tranſgreſſing them, and, like vigorous travellers, who loſe their way, only wander the wider on account of their own ſtrength.

'And yet 'tis ſomewhat ſingular in literary compoſitions, and perhaps more ſo in poetry than elſewhere, that many things have been done in the beſt and pureſt taſte, long before rules were eſtabliſhed, and ſyſtematized in form. This we are certain was true with reſpect to Homer, Sophocles, Euripides, and other Greeks. In modern times it appears as true of our admired Shakſpeare; for who can believe that Shakſpeare ſtudied rules, or was ever verſed in critical ſyſtems?

'A ſpecious objection then occurs. "If theſe great writers were ſo excellent before rules were eſtabliſhed, or at leaſt were known to them, what had they to direct their genius, when rules (to them at leaſt) did not exiſt?"

'To this queſtion 'tis hoped the anſwer will not be deemed too hardy, ſhould we aſſert, that there never was a time, when rules did not exiſt; that they always made a part of that immutable truth, the natural object of every penetrating genius; and that, if at that early Greek period, ſyſtems of rules were not eſtabliſhed, thoſe great and ſublime authors were a rule to themſelves. They may be ſaid indeed to have excelled, not by art, but by nature; yet by a nature, which gave birth to the perfection of art.

'The caſe is nearly the ſame with reſpect to our Shakſpeare. There is hardly any thing we applaud among his innumerable beauties, which will not be found ſtrictly conformable to the rules of ſound and antient criticiſm.'

After an illuſtration of this laſt remark by ſome paſſages from Shakſpeare and ſeveral general obſervations, our author concludes the ſecond part of theſe Philological Inquiries, and the firſt volume, with an excellent precept, which we preſume the experience of a long life had taught him, and which does as much honour to his virtue as to his taſte.

'By only ſeeking and peruſing what is truly excellent, and by contemplating this and this alone, the mind inſenſibly becomes accuſtomed to it, and finds that in this alone it can acquieſce with content. It happens indeed here, as in a ſubject far more important, I mean in a moral and a virtuous conduct. If we chuſe the beſt life, uſe will make it pleaſant.'

[*To be continued.*]

The Hiſtory of the Legal Polity of the Roman *State; and of the Riſe, Progreſs, and Extent of the* Roman *Laws. By* Thomas Bever, *LL. D* 4*to.* 18*s. in boards.* Cadell.

THE civil or Roman law is univerſally acknowleged to be the moſt rational ſyſtem of juriſprudence ever promulgated to mankind. Notwithſtanding its high reputation, however, it has been hitherto little cultivated in this country. To reſcue from neglect a branch of ſcience ſo important to lawyers, and ſo ornamental to every gentleman, is the deſign of the preſent work, the author of which has taken an accurate and comprehenſive ſurvey of the Roman hiſtory and antiquities. Previous to entering upon the ſubject, Dr. Bever gives a ſhort detail of the various writers, whoſe authorities he has principally followed in compoſing the work. This he has done with the view of rendering ſtudents acquainted with the proper ſources of information, and of facilitating their progreſs in the ſcience.

Beginning with the Greeks who treat of the Roman affairs, the firſt writer mentioned by our author is Dionyſius of Halicarnaſſus, who flouriſhed in the time of Auguſtus, and is generally allowed to have given the moſt accurate account of the ancient conſtitution of Rome. His work, Dr. Bever obſerves, conſiſted originally of twenty books; of which no more than the eleven firſt, or thoſe that relate the tranſactions of the Romans to the beginning of the fourth century from the foundation of the city, have reached the preſent time.

The next of the Greek writers is Dio Caſſius, who compoſed a hiſtory of Rome and Italy in eighty books, from the earlieſt times, to the reign of Alexander Severus. Of his firſt thirty-five books only ſome detached fragments now remain.

Another Greek hiſtorian, of whoſe obſervations Dr. Bever has availed himſelf, is Plutarch, who, as our author juſtly obſerves, has tranſmitted, in his Lives, the moſt valuable treaſure of biographical anecdotes that ever yet enriched the literary world.

The Roman hiſtorians, whoſe authority Dr. Bever has adopted in the execution of his work, are Livy and Tacitus; both of whom he deſervedly extols for the fidelity and accuracy of their relations, the preciſion and juſtneſs of their political remarks, and the uniform ſpirit of liberty which breathes through the whole of their writings.

Beſides the Greek and Latin hiſtorians, our author has occaſionally had recourſe to the works of the poets and orators; whoſe writings, he properly remarks, may be conſidered as

uſeful

uſeful and inſtructive comments upon the moſt ſtriking tranſactions of the times in which they lived.

Among the writers denominated civilians, or thoſe who have treated of juridical ſubjects, Dr. Bever recommends to the reader's notice the following, as the moſt conciſe and comprehenſive, viz. Pomponius, Hoppius, Gravina, and Heineccius; to whom he ſubjoins Dr. Arthur Duck, and M. Claude Joſeph de Ferriere.

Reſpecting the plan and deſign of this work, we ſhall preſent our readers with a ſhort extract from the Introduction.

'Upon the whole, the author finding ſeveral corners of this wide region unexplored, has ventured out in ſearch of treaſures which ſeem yet concealed from the view of his countrymen, in hopes of preſenting them with a more complete and exact account of this famous ſyſtem of legal polity, than has hitherto appeared in the Engliſh language.

'The volume now reſpectfully ſubmitted to their peruſal (with which his inquiries might properly end) includes the whole hiſtory of the Roman laws, ſo long as they preſerved their influence over this immenſe and variable empire. In the twelfth century, however, they revived in a new ſhape; not as an uniform body, to be received in any given country by the force of their original authority; but as a plentiful mine of miſcellaneous and valuable materials, for the common uſe of all mankind. In this ſtate, they became connected with the feudal and canon laws, which were generated from the barbarity and ſuperſtition of the intermediate ages; while the weſtern world was held in a comfortleſs ſuſpence between Paganiſm and Chriſtianity. Every conſtitution of modern Europe being founded upon an union of theſe three celebrated ſyſtems, it will be a work of no leſs utility than entertainment, to follow them in their progreſs to theſe later times, and to point out their effects upon the government of thoſe countries which have been pleaſed to adopt them. In the courſe of this purſuit, due attention will be paid to their various operations in the different parts of the Britiſh empire, eſpecially in the maritime and eccleſiaſtical courts, wherein the civil and canon laws more immediately prevail, under the authority of the legiſlature. Should the preſent attempt, therefore, have the good fortune to merit a favourable reception from the public, the remainder will be made the ſubject of a ſecond volume, as ſoon as ever the author's profeſſional engagements will afford him leiſure.'

This volume is divided into four books, which are each ſubdivided into chapters. But for the ſake of affording the reader a more diſtinct and ſyſtematic view of the ſubject, Dr. Bever diſtinguiſhes the hiſtory of the Roman law into four periods, at which happened thoſe grand changes that moſt eſſentially affected

affected the conſtitution of Rome, and occaſioned the ſeveral different appearances in her legal ſyſtem.

The firſt of thoſe periods begins with Romulus, and ends with the expulſion of Tarquin.

The ſecond commences with the eſtabliſhment of the conſular government; but the term of its concluſion, our author obſerves, is difficult to be aſcertained with any degree of preciſion, as the republican form was not aboliſhed by any open or declaratory act of the ruling power, but gradually expired under the weight of dictatorial and triumviral deſpotiſm. As a line of ſeparation muſt however be drawn ſomewhere, our author very properly fixes it at the time when Julius Cæſar having paſſed the Rubicon, made himſelf maſter of all Italy, and acquired a ſovereign control over every other branch of the conſtitution.

The third period comprehends the whole of the imperial adminiſtration, while Rome continued to be the principal ſeat of government.

The fourth commences with the removal of it thence to Byzantium, by Conſtantine; includes the famous reformation of the Roman laws by Juſtinian; and extends to the reign of the German emperor Lotharius, who is ſuppoſed to have revived and introduced the knowlege of the civil law into the weſtern parts of Europe.

The author begins with taking a conciſe view of the origin of the Roman conſtitution under Romulus; deſcribing the form of government, civil inſtitutions, tribes and curiæ, orders of the ſtate, patricians, plebeians, patrons and clients, ſenators, and knights. He obſerves, as a remarkable co-incidence in the polity of different ſtates, which could not borrow the idea from each other, the ſtriking reſemblance of the Roman curiæ to an inſtitution mentioned by Dr. Robertſon in the ancient kingdom of Peru, as well as to the diviſions of England introduced by Alfred.

We cannot paſs over the following obſervation without communicating it to our readers.

'It is no uncommon error, among the leſs accurate writers upon the ſubject of Roman hiſtory, to confound the ſenators and and patricians together, as always implying the ſame perſons. Plutarch himſelf, indeed, does not mark out the difference between the two characters with that preciſion which might be expected from ſo able a writer. Diſtinct however they really were, both in their origin and office. The ſenator was a patrician, and ſomething more; to his hereditary dignity he added an elective one; an honour, therefore, that did not belong to every in-

individual of the patrician order, as of right, but to ſuch only as were thought moſt deſerving of the public confidence.'

In treating of the conſtitution of the Roman ſenate, our author has chiefly followed the authority of Dionyſius, though that hiſtorian differs in ſeveral particulars from the Roman writers. Reſpecting the obſcurity of this ſubject, which has been ſo much agitated by modern writers, we meet with the following judicious reflexions.

'But the true reaſon why all over-curious inquirers meet with ſo little ſatisfaction in their reſearches, is, that they look for a great deal more than was ever poſſible to be found. A very moderate acquaintance with the hiſtory of the world will ſhew, that the progreſs of civil government was always ſo very gradual and imperceptible; and the improvements made in it were ſo much the effects of mere accident, or occaſional emergence; that it is generally beyond the ken of the moſt acute and diſcerning eye to penetrate into the darkneſs, in which the cauſes and beginnings of it, are almoſt always enveloped. The founders and lawgivers themſelves, being, too often, men of narrow and unenlightened underſtandings, ſeldom looked farther than the preſent temporary occaſion that immediately called for the inſtitution. Much leſs, therefore, could they foreſee the many extenſive and important conſequences of it, which the courſe of time, and the various combinations of human events, would hereafter produce.

'It ſhould likewiſe be conſidered, that the ordinary tranſactions of civil government do not always make that impreſſion they ought, upon the careleſs minds of thoſe who are eye-witneſſes of them. They paſs over, like the other tranſitory occurrences of the day, as too inſignificant to be the objects of hiſtoric notice, or as too numerous and complicated to be remembered diſtinctly; or ſhould ſome perſons of more curioſity and diſcernment take the pains to collect them for their own uſe and entertainment, they are apt to be either too proud of the poſſeſſion of ſuch occult knowlege, to be deſirous of making others as wiſe as themſelves; or too negligent in tranſmitting theſe valuable treaſures to poſterity. Sometimes even the very notoriety of facts which all mankind are equally concerned to know, ſuppoſes them to be too univerſally underſtood, to require any artificial aſſiſtance to imprint them upon the mind; till, by the gradual ſucceſſion of time, and the inſenſible changes of human affairs, they become obſolete and antiquated, and are conſigned, unnoticed, to irretrievable oblivion. Add to theſe obvious cauſes, the ignorance of letters; the loſs of ancient records; the deceitfulneſs of oral tradition; the defect of authentic materials among the modern hiſtorians, or of judgment and preciſion to make a proper uſe of ſuch as they have collected; and we ſhall then give ourſelves little concern about thoſe difficulties, which are now ſo far removed beyond the reach of all poſſible elucidation.'

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In the ſecond and third chapters, the author takes a ſurvey of the regulations introduced, from the acceſſion of Numa to the expulſion of Tarquin. Thoſe were the pagi, collegia, feciales, religious inſtitutions, tribes, claſſes, centuries, comitia, cenſus; all of which he places in a clear light, and on ſeveral makes pertinent obſervations.

The ſecond book treats of the conſular or republican government, to the time when Julius Cæſar, having paſſed the Rubicon, became ſole maſter of Rome, and of all Italy. The firſt chapter preſents us with the origin of the conſuls, and the Jus Civile Papyrianum, ſo much celebrated for being the firſt ſource of the written civil law. It was a collection, or digeſt, of all the laws that had been enacted, at various times, and upon various occaſions, during the reigns of the kings, and received its name from the compiler, Caius Papyrius, who is generally ſuppoſed to have executed it after the commencement of the republic.

The author next gives a general account of popular ſeditions, and tribunes. In a work of ſo much dignity, in reſpect both of ſubject and reflexion, we cannot approve the expreſſion of *bringing down the high ſtomachs of the ſenators*; but we entirely agree with our author in opinion, relative to the pernicious conſequences which aroſe from the abuſe of the tribunitian authority.

'But among the daily uſurpations of theſe reſtleſs demagogues, and their daring invaſions of the rights of the other orders, the moſt pregnant in miſchief was, that peremptory negative upon every act of the legiſlature, claimed not only by the whole tribunitian body aggregate, but by each conſtituent of it for himſelf. The obvious effect of this, was the eſtabliſhment of ſo many petty ſovereigns, not leſs independent of the ſtate, than of each other; who, by their divers jarring operations, had always ſufficient power to impede the ſprings of government, if they could not accelerate them. Though they ſometimes ſuppreſſed a bad law, they as often prevented a good one; and could, at pleaſure, ſubject the will of a mighty people, to the fantaſtic humour of one obſtinate ringleader, or peſtilent declaimer.

'Whatever charms, therefore, this famous inſtitution might have had, in the eyes of all levelling advocates of republican independency, when accompanied with ſuch a boundleſs train of uncontrolable privileges, it was, in fact, the moſt pernicious policy that could have been adopted by a people, whoſe favourite object was equal and univerſal liberty. It made the head a ſlave to the feet. It deſtroyed that harmonious ſubordination of the ſeveral ranks of the community to each other, that regular gradation of power, which is the ſoul of every perfect government;

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and, by ſuch unnatural inverſions, became, in the end, one of the grand cauſes of the ruin of that very liberty, it was created to defend.

'The only expedient, which the infant wiſdom of thoſe ages could ſuggeſt, to obviate the inconvenient effects of this unruly power, was to confine the exerciſe of it within the bounds of the city itſelf. This was a line which it ſeldom attempted to paſs, even in the moſt factious times; neither were the tribunes themſelves, in ſtrictneſs of law, ever allowed to ſleep without the walls, even for a ſingle night. In caſes, therefore, of any violent oppoſition, if the conſul, or other preſiding magiſtrate, had influence enough to draw the people to any ſmall diſtance into the country, the firebrand of ſedition was, for that time, extinguiſhed.

'The firſt forty years, immediately ſucceeding this intereſting change in the government, preſent to our view a moſt gloomy ſcene of uproar and anarchy, in which the different elements of the future conſtitution lay ſtruggling together in one general maſs, each of ſufficient force to keep alive the univerſal ferment; but none endowed with ſufficient vigour to gain a deciſive victory over its conflicting oppoſites, and to call forth the whole into ſymmetry and order. In one part of the picture, the eye is relieved with a diſplay of the moſt enchanting beauties; in another, offended with the moſt diſguſting deformities. Here—a train of glorious heroes, boldly venturing their lives for the welfare of their darling country; extending the arms of compaſſion and mercy even to their moſt inveterate enemies; comforting the friendleſs, the fatherleſs, and widows; diffuſing plenty and happineſs through the whole ſtate, and retiring into honourable poverty themſelves: - There a group of tyrannical lordlings and mercileſs uſurers, trampling upon the precious rights of the helpleſs plebeians; devouring their houſes with extortion and rapine; and wallowing in eaſe and luxury themſelves, at the expence of the diſabled ſoldier and the famiſhed mechanic.—Tribunes, on the contrary, courageouſly ſtanding forth in defence of their oppreſſed fellow-citizens; nobly vindicating the privileges of humanity, againſt the rude aſſaults of their potent and haughty rivals; and as often exciting the people to cauſeleſs tumults; audaciouſly inſulting the moſt illuſtrious generals, and moſt virtuous magiſtrates; arraigning them at the bar of juſtice; condemning, baniſhing, or putting them to ignominious deaths; from a mere wanton ſpirit of revenge and licentiouſneſs.

'In theſe ſtruggles, however, the ſcale generally preponderated in favour of the popular party; who, in the end, not contented with the original allotment of tribunes, eagerly demanded to have them doubled. This was a boon which the people were not more ſolicitous to obtain, than the ſenate willing to grant; wiſely perceiving, that the multitude were now become the dupes of their own madneſs and indiſcretion. Private intereſt, or other mean perſonal motives, having, at all times, had

had too much influence in the dispensation of this capricious power, it was easy to foresee, that such an augmentation of their number would soon be fatal to their unanimity; and that these giddy champions of liberty, in some ungovernable fit of sedition, might be as likely to vent their ill-humour upon each other, as to unite together against their superiors There was a chance also, that, among so many, some might be found of better temper and understanding; and of weight enough to moderate the fury of their boisterous colleagues. These expectations were happily answered: the torrent of faction would often subside, by the mere power of counteraction; and private discord be thus productive of public harmony.'

The second chapter recites the introduction of the laws of the Twelve Tables, by the Decemviri, with the extinction of those magistrates. It is universally known that the laws of the Twelve Tables were compiled by a select body of ten of the most eminent patricians, with the assistance of Hermodorus, a Grecian exile. This celebrated code consisted partly of entire laws transcribed from the Greek originals; partly of such as were altered and accommodated to the manners of the Romans; and partly, of the laws of the ancient kings. They were engraved on tables of brass, and fixed up in the most conspicuous part of the forum. The original tables were destroyed, either in the general desolation of the city by the Gauls, or in the civil commotions which ensued in later ages. Nor is it certain whether any perfect copy was ever transmitted to posterity. The Romans, as we are told, however, being assiduous in collecting every fragment of those precious monuments of ancient policy; and it being a common exercise of the youth to learn, and rehearse them by heart, many of them were engraven upon the minds of the people, and thus rescued from oblivion by the force of tradition. Those valuable fragments constituted the foundation of the vast fabric of the civil law, which was afterwards erected upon them.

The third chapter treats of the 'Jus Pontificium,' or ecclesiastical law of Rome. This part of the Roman law, Dr. Bever observes, is of the highest antiquity, coeval even with the state itself; the origin of an ecclesiastical establishment being traced in the regulations of Romulus. The institution was afterwards improved by Numa, who erected the pontifices into a college, which was governed by a superior, called Pontifex Maximus, chosen by the 'comitia centuriata.' Our author delivers the following accurate account of the pontifical college, and its jurisdiction.

'The members of it, by their superior qualifications, had made themselves the sole interpreters of the law, for several of the

the earlier centuries; and the ſtanding council for all ſuch as were in need of advice, not only in religious, but alſo in temporal concerns. A proficiency, therefore, in legal knowlege was one of the moſt eſſential parts of their duty. The two profeſſions, likewiſe, were almoſt always united in the ſame perſon. Of this various examples are ſtill preſerved in the ancient claſſic authors, ſuch as the Scævolæ, Torquatus, Craſſus, Coruncanus, Scipio, and ſeveral others, who had all borne the ſacred office of "Pontifex Maximus;" and whoſe memories have been tranſmitted to poſterity, in the higheſt terms of honour and reverence, for having graced that eminent ſtation, by a comprehenſive knowlege of the laws of their country.

'A late learned civilian of our own, juſtly thinks that the "pontifices" were "not miniſtering prieſts," like the other inferior orders, "but a college of eccleſiaſtical judges;" an opinion, which he ſupports by the moſt indubitable authorities. "Pontificium Jus, Pontificum Auctoritas," and other ſuch like terms, expreſſive of their juridical capacity, are frequently found in all the beſt-informed writers of antiquity. And, indeed, this was no more than what was univerſal among the Germans, Britons, and other Celtic nations of the north-weſtern parts of Europe, though always treated by the Romans in the light of Barbarians. Among theſe, the Druids enjoyed the ſame honours, the ſame exemptions from military ſervice, and exerciſed a judicial, if not a legiſlative, power, even more extenſive than that of the Roman "pontifices;" as they ſeem to have been almoſt the only judges of the nation, as well criminal as civil. A pre-eminence extremely natural and obvious in all communities, wherever ſuperſtition is the leading principle of human actions.

'From the authorities before quoted it appears, that the Roman "pontifices" had a kind of ſovereign juriſdiction in matters of the higheſt importance. They were the ſupreme judges in religious controverſies, over all perſons of what rank ſoever; and could reſolve doubts, give directions concerning public worſhip, and make, abrogate, or alter the laws relative to ſacred matters, at pleaſure: ſo that they were inveſted with a legiſlative power within themſelves, with regard to the immediate objects of their own inſtitution, wholly independent of the body of the people. They had an abſolute right to viſit, and ſuperintend the behaviour of, all the officers of religion, to examine their qualifications, and puniſh their offences, at their own diſcretion; neither would an appeal lie from their ſentence, to any ſuperior court whatſoever.

'They claimed a juriſdiction, likewiſe, in adoptions (a practice very common among the Romans), under pretence that the new-adopted perſons were to be partakers of the religious rites and ceremonies of the families into which they were admitted.

'Marriages, in all ages and countries, were accompanied with ſome kind of religious ſolemnities, in which the attendance of the prieſt was always required. Theſe therefore fell, at the very be-

beginning, within the verge of pontifical cognizance; and the ſacred college had a right, of courſe, to determine upon the propriety of the marriage itſelf, and of the ſeveral degrees of conſanguinity and affinity, within which the parties were prohibited to marry at all.

'For a ſimilar reaſon, ſepulchral matters were another great object of their power; by which they could enforce any teſtamentary directions relative to that ſubject; neither could any corpſe, when once buried, be dug up, or removed, without their permiſſion.

'To them, likewiſe, was committed the truſt of drawing up the annals; of digeſting the hiſtory of the times; and of regulating the calendar. In conſequence of this, it was their province to ſettle what days were proper for the diſpatch of juridical buſineſs, or for a ceſſation from it, called "dies legitimi, faſti," and "nefaſti;" i. e. terms and vacations. Their office it was to preſcribe the forms and modes of proceedings in courts of juſtice, which, for very obvious reaſons, they always kept profound and inviolable ſecrets among themſelves.'

We ſhall at preſent ſuſpend the farther account of this valuable Hiſtory, in which the author has made deep reſearches into the conſtitution of the Roman ſtate, and diſplays an extenſive fund of learning, connected with the inveſtigation of the civil law.

[*To be continued.*]

The Hiſtory of the Decline and Fall of the Roman *Empire. By* Edward Gibbon, *Eſq. Vol. II. and III.* [*Concluded from p.* 351.]

THE luxurious depravity which prevailed among the Romans, at the time when the city was firſt beſieged by the Goths, is deſcribed by this accurate hiſtorian with great preciſion and fidelity; as are likewiſe the dreadful calamities of famine and peſtilence, which accompanied this event. Mr. Gibbon obſerves, on the authority of well-informed writers, that the ravages of the Barbarians, whom Alaric had led from the banks of the Danube, were leſs deſtructive than the hoſtilities exerciſed by the troops of Charles the Fifth; a circumſtance which exhibits an unfavourable contraſt in reſpect of the moderation of a catholic prince. In drawing a parallel between the conduct of the Goths and Imperialiſts, however, our author has deviated into ſome remarks on the manners of the ſixteenth century; but which, though a digreſſion, every reader of ſentiment and taſte, we are perſuaded, will view with complacency, on account of the juſt-

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neſs of obſervation, and the ſtrength of colouring, which every where diſtinguiſh the narrative of this elegant and philoſophical hiſtorian.

The thirty-ſecond chapter contains an account of Arcadius, emperor of the Eaſt; adminiſtration and diſgrace of Eutropius; revolt of Gainas; perſecution of St. John Chryſoſtom; Theodoſius II. emperor of the Eaſt; his ſiſter Pulcheria; his wife Eudocia; the Perſian war, and diviſion of Armenia.

The thirty-third chapter treats of the death of Honorius; Valentinian III. emperor of the Eaſt; adminiſtration of his mother Placidia; Ætius and Boniface; conqueſt of Africa by the Vandals. From this part of the work, we ſhall preſent our readers with the following extract.

'Among the inſipid legends of eccleſiaſtical hiſtory, I am tempted to diſtinguiſh the memorable fable of the ſeven ſleepers: whoſe imaginary date correſponds with the reign of the younger Theodoſius, and the conqueſt of Africa by the Vandals. When the emperor Decius perſecuted the Chriſtians, ſeven noble youths of Epheſus concealed themſelves in a ſpacious cavern in the ſide of an adjacent mountain; where they were doomed to periſh by the tyrant, who gave orders that the entrance ſhould be firmly ſecured with a pile of huge ſtones. They immediately fell into a deep ſlumber, which was miraculouſly prolonged, without injuring the powers of life, during a period of one hundred and eighty-ſeven years. At the end of that time, the ſlaves of Adolius, to whom the inheritance of the mountain had deſcended, removed the ſtones, to ſupply materials for ſome ruſtic edifice: the light of the ſun darted into the cavern, and the ſeven ſleepers were permitted to awake. After a ſlumber, as they thought of a few hours, they were preſſed by the calls of hunger; and reſolved that Jamblichus, one of their number, ſhould ſecretly return to the city, to purchaſe bread for the uſe of his companions. The youth (if we may ſtill employ that appellation) could no longer recogniſe the once familiar aſpect of his native country; and his ſurpriſe was increaſed by the appearance of a large croſs, triumphantly erected over the principal gate of Epheſus. His ſingular dreſs, and obſolete language, confounded the baker, to whom he offered an ancient medal of Decius as the current coin of the empire; and Jamblichus, on the ſuſpicion of a ſecret treaſure, was dragged before the judge. Their mutual enquiries produced the amazing diſcovery, that two centuries were almoſt elapſed ſince Jamblichus, and his friends, had eſcaped from the rage of a Pagan tyrant. The biſhop of Epheſus, the clergy, the magiſtrates, the people, and as it is ſaid the emperor Theodoſius himſelf, haſtened to viſit the cavern of the ſeven ſleepers; who beſtowed their benediction, related their ſtory, and at the ſame inſtant peaceably expired. The origin of this marvellous fable cannot be aſcribed to the pious fraud and credulity of the mo-

dern Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug, a Syrian bishop, who was born only two years after the death of the younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the young men of Ephesus. Their legend, before the end of the sixth century, was translated from the Syriac, into the Latin, language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honourably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world. This popular tale, which Mahomet might learn when he drove his camels to the fairs of Syria, is introduced, as a divine revelation, into the Koran. The story of the seven sleepers has been adopted, and adorned by the nations, from Bengal to Africa, who profess the Mahometan religion; and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia. This easy and universal belief, so expressive of the sense of mankind, may be ascribed to the genuine merit of the fable itself. We imperceptibly advance from youth to age, without observing the gradual, but incessant, change of human affairs; and even in our larger experience of history, the imagination is accustomed, by a perpetual series of causes and effects, to unite the most distant revolutions. But if the interval between two memorable æras could be instantly annihilated; if it were possible, after a momentary slumber of two hundred years, to display the new world to the eyes of a spectator, who still retained a lively and recent impression of the old, his surprise and his reflections would furnish the pleasing subject of a philosophical romance. The scene could not be more advantageously placed, than in the two centuries which elapsed between the reigns of Decius and of Theodosius the Younger. During this period, the seat of government had been transported from Rome to a new city on the banks of the Thracian Bosphorus; and the abuse of military spirit had been suppressed, by an artificial system of tame and ceremonious servitude. The throne of the persecuting Decius was filled by a succession of Christian and orthodox princes, who had extirpated the fabulous gods of antiquity: and the public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church, on the altars of Diana and Hercules. The union of the Roman empire was dissolved: its genius was humbled in the dust; and armies of unknown Barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa.'

The subjects of the thirty-fourth chapter are, the character, conquests, and court of Attila, king of the Huns; death of Theodosius the younger; and the elevation of Marcian to the empire of the East. The character and military atchievements

ments of the Huns are rendered intereſting by the animated manner in which they are recited by the hiſtorian; who has not neglected to celebrate the ſpirit and bravery of the Azimuntines, in aſſerting their liberty againſt the whole force of Attila.

The thirty-fifth chapter contains a recital of Attila's invaſion of Gaul; his repulſe by Ætius and the Viſigoths; his invaſion and evacuation of Italy; with the deaths of Attila, Ætius, and Valentinian the Third. We ſhall preſent our readers with the author's affecting account of the unfortunate princeſs Honoria.

'When Attila declared his reſolution of ſupporting the cauſe of his allies, the Vandals and the Franks, at the ſame time, and almoſt in the ſpirit of romantic chivalry, the ſavage monarch profeſſed himſelf the lover and the champion of the princeſs Honoria. The ſiſter of Valentinian was educated in the palace of Ravenna; and as her marriage might be productive of ſome danger to the ſtate, ſhe was raiſed, by the title of Auguſta, above the hopes of the moſt preſumptuous ſubject. But the fair Honoria had no ſooner attained the ſixteenth year of her age, than ſhe deteſted the importunate greatneſs, which muſt for ever exclude her from the comforts of honourable love: in the midſt of vain and unſatisfactory pomp, Honoria ſighed, yielded to the impulſe of nature, and threw herſelf into the arms of her chamberlain Eugenius. Her guilt and ſhame (ſuch is the abſurd language of imperious man) were ſoon betrayed by the appearances of pregnancy: but the diſgrace of the royal family was publiſhed to the world by the imprudence of the empreſs Placidia; who diſmiſſed her daughter, after a ſtrict and ſhameful confinement, to a remote exile at Conſtantinople. The unhappy princeſs paſſed twelve or fourteen years in the irkſome ſociety of the ſiſters of Theodoſius, and their choſen virgins; to whoſe crown Honoria could no longer aſpire, and whoſe monaſtic aſſiduity of prayer, faſting, and vigils, ſhe reluctantly imitated. Her impatience of long and hopeleſs celibacy, urged her to embrace a ſtrange and deſperate reſolution. The name of Attila was familiar and formidable at Conſtantinople; and his frequent embaſſies entertained a perpetual intercourſe between his camp and the imperial palace. In the purſuit of love, or rather of revenge, the daughter of Placidia ſacrificed every duty, and every prejudice; and offered to deliver her perſon into the arms of a Barbarian, of whoſe language ſhe was ignorant, whoſe figure was ſcarcely human, and whoſe religion and manners ſhe abhorred. By the miniſtry of a faithful eunuch, ſhe tranſmitted to Attila a ring, the pledge of her affection; and earneſtly conjured him to claim her as a lawful ſpouſe, to whom he had been ſecretly betrothed. Theſe indecent advances were received, however, with coldneſs and diſdain; and the king of the Huns

continued to multiply the number of his wives, till his love was awakened by the more forcible paſſions of ambition and avarice. The invaſion of Gaul was preceded, and juſtified, by a formal demand of the princeſs Honoria, with a juſt and equal ſhare of the imperial patrimony. His predeceſſors, the ancient Tanjous, had often addreſſed, in the ſame hoſtile and peremptory manner, the daughters of China; and the pretenſions of Attila were not leſs offenſive to the majeſty of Rome. A firm, but temperate, refuſal was communicated to his ambaſſadors. The right of female ſucceſſion, though it might derive a ſpecious argument from the recent examples of Placidia and Pulcheria, was ſtrenuouſly denied; and the indiſſoluble engagements of Honoria were oppoſed to the claims of her Scythian lover. On the diſcovery of her connection with the king of the Huns, the guilty princeſs had been ſent away, as an object of horror, from Conſtantinople to Italy: her life was ſpared; but the ceremony of her marriage was performed with ſome obſcure and nominal huſband, before ſhe was immured in a perpetual priſon, to bewail thoſe crimes and misfortunes, which Honoria might have eſcaped, had ſhe not been born the daughter of an emperor.'

Mr. Gibbon's extenſive acquaintance with polite literature in general, as well as with hiſtory, has enabled him frequently to enliven his narrative with opportune and appoſite remarks, which he has either introduced into the text, or inſerted in notes, according to the cloſeneſs of connexion. Among the paſſages of this kind is the following.

As early as the time of Cicero and Varro, it was the opinion of the Roman augurs, that the twelve vultures, which Romulus had ſeen, repreſented the twelve centuries, aſſigned for the fatal period of his city. This prophecy, diſregarded perhaps in the ſeaſon of health and proſperity, inſpired the people with gloomy apprehenſions, when the twelfth century, clouded with diſgrace and misfortune, was almoſt elapſed; and even poſterity muſt acknowlege with ſome ſurpriſe, that the arbitrary interpretation of an accidental or fabulous circumſtance, has been ſeriouſly verified in the downfall of the Weſtern empire. But its fall was announced by a clearer omen than the flight of vultures: the Roman government appeared every day leſs formidable to its enemies, more odious and oppreſſive to its ſubjects. The taxes were multiplied with the public diſtreſs; œconomy was neglected in proportion as it became neceſſary; and the injuſtice of the rich ſhifted the unequal burden from themſelves to the people, whom they defrauded of the indulgencies that might ſometimes have alleviated their miſery. The ſevere inquiſition, which confiſcated their goods, and tortured their perſons, compelled the ſubjects of Valentinian to prefer the more ſimple tyranny of the Barbarians, to fly to the woods and moun-

mountains, or to embrace the vile and abject condition of mercenary ſervants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambition of mankind. The Armorican provinces of Gaul, and the greateſt part of Spain, were thrown into a ſtate of diſorderly independence, by the confederacies of the Bagaudæ; and the imperial miniſters purſued with proſcriptive laws, and ineffectual arms, the rebels whom they had made. If all the Barbarian conquerors had been annihilated in the ſame hour, their total deſtruction would not have reſtored the empire of the Weſt: and if Rome ſtill ſurvived, ſhe ſurvived the loſs of freedom, of virtue, and of honour.'

The thirty-ſixth chapter recites the ſack of Rome by Genſeric, king of the Vandals; his naval depredations; ſucceſſion of the laſt emperors of the Weſt, Maximus, Avitus, Majorian, Severus, Anthemius, Olybrius, Glycerius, Nepos, Auguſtulus; total extinction of the Weſtern empire; reign of Odoacer, the firſt Barbarian king of Italy. This chapter exhibits a deplorable view of the capital which had once been miſtreſs of the world. The principal inhabitants led into captivity by the Barbarians, the ſacred treaſures of the temples become the prey of a rapacious ſoldiery, and the ancient monuments of Roman magnificence levelled to the ground.

Our author, having deduced the narrative to this epoch, ſo memorable in the hiſtory of mankind, proceeds, in the thirty-ſeventh chapter, to relate the origin, progreſs, and effects of the monaſtic life; the converſion of the Barbarians to Chriſtianity and Arianiſm; perſecution of the Vandals in Africa; and the extinction of Arianiſm among the Barbarians. We ſhall preſent our readers with part of the hiſtorian's account of the inſtitution of the monaſtic life.

'Proſperity and peace introduced the diſtinction of the vulgar and the aſcetic Chriſtians. The looſe and imperfect practice of religion ſatisfied the conſcience of the multitude. The prince or magiſtrate, the ſoldier or merchant, reconciled their fervent zeal, and implicit faith, with the exerciſe of their profeſſion, the purſuit of their intereſt, and the indulgence of their paſſions: but the aſcetics who obeyed and abuſed the rigid precepts of the goſpel, were inſpired by a ſavage enthuſiaſm, which repreſents man as a criminal, and God as a tyrant. They ſeriouſly renounced the buſineſs, and the pleaſures, of the age; abjured the uſe of wine, of fleſh, and of marriage; chaſtiſed their body, mortified their affections, and embraced a life of miſery, as the price of eternal happineſs. In the reign of Conſtantine, the aſcetics fled from a profane and degenerate world, to perpetual ſolitude, or religious ſociety. Like the firſt Chriſtians of Jeruſalem, they reſigned the uſe, or the property, of their temporal poſſeſſions;

eſtabliſhed regular communities of the ſame ſex, and a ſimilar diſpoſition; and aſſumed the names of Hermits, Monks, and Anchorets, expreſſive of their lonely retreat in a natural or artificial deſert. They ſoon acquired the reſpect of the world, which they deſpiſed; and the loudeſt applauſe was beſtowed on this divine philoſophy, which ſurpaſſed, without the aid of ſcience or reaſon, the laborious virtues of the Grecian ſchools. The monks might indeed contend with the Stoics, in the contempt of fortune, of pain, and of death: the Pythagorean ſilence and ſubmiſſion were revived in their ſervile diſcipline; and they diſdained, as firmly as the Cynics themſelves, all the forms and decencies of civil ſociety. But the votaries of this divine philoſophy aſpired to imitate a purer and more perfect model. They trod in the footſteps of the prophets, who had retired to the deſert; and they reſtored the devout and contemplative life, which had been inſtituted by the Eſſenians, in Paleſtine and Egypt. The philoſophic eye of Pliny had ſurveyed with aſtoniſhment a ſolitary people, who dwelt among the palm-trees near the Dead Sea; who ſubſiſted without money; who were propagated without women; and who derived from the diſguſt and repentance of mankind, a perpetual ſupply of voluntary aſſociates.'—

'— Theſe unhappy exiles from ſocial life, were impelled by the dark and implacable genius of ſuperſtition. Their mutual reſolution was ſupported by the example of millions, of either ſex, of every age, and of every rank; and each proſelyte, who entered the gates of a monaſtery, was perſuaded, that he trod the ſteep and thorny path of eternal happineſs. But the operation of theſe religious motives was variouſly determined by the temper and ſituation of mankind. Reaſon might ſubdue, or paſſion might ſuſpend, their influence: but they acted moſt forcibly on the infirm minds of children and females; they were ſtrengthened by ſecret remorſe, or accidental misfortune; and they might derive ſome aid from the temporal conſiderations of vanity or intereſt. It was naturally ſuppoſed, that the pious and humble monks, who had renounced the world, to accompliſh the work of their ſalvation, were the beſt qualified for the ſpiritual government of the Chriſtians. The reluctant hermit was torn from his cell, and ſeated, amidſt the acclamations of the people, on the epiſcopal throne: the monaſteries of Egypt, of Gaul, and of the Eaſt, ſupplied a regular ſucceſſion of ſaints and biſhops; and ambition ſoon diſcovered the ſecret road which led to the poſſeſſion of wealth and honours. The popular monks, whoſe reputation was connected with the fame and ſucceſs of the order, aſſiduouſly laboured to multiply the number of their fellow-captives. They inſinuated themſelves into noble and opulent families; and the ſpecious arts of flattery and ſeduction were employed to ſecure thoſe proſelytes, who might beſtow wealth or dignity on the monaſtic profeſſion. The indignant father bewailed the loſs, perhaps of an only ſon; the credulous maid was betrayed by vanity to violate the laws of nature; and the matron

tron aſpired to imaginary perfection, by renouncing the virtues of domeſtic life. Paula yielded to the perſuaſive eloquence of Jerom; and the profane title of mother-in-law of God, tempted that illuſtrious widow, to conſecrate the virginity of her daughter Euſtochium. By the advice, and in the company, of her ſpiritual guide, Paula abandoned Rome and her infant ſon; retired to the holy village of Bethlem; founded an hoſpital and four monaſteries; and acquired, by her alms and penance, an eminent and conſpicuous ſtation in the catholic church. Such rare and illuſtrious penitents were celebrated as the glory and example of their age; but the monaſteries were filled by a crowd of obſcure and abject plebeians, who gained in the cloyſter much more than they had ſacrificed in the world. Peaſants, ſlaves, and mechanics, might eſcape from poverty and contempt, to a ſafe and honourable profeſſion; whoſe apparent hardſhips were mitigated by cuſtom, by popular applauſe, and by the ſecret relaxation of diſcipline. The ſubjects of Rome, whoſe perſons and fortunes were made reſponſible for unequal and exorbitant tributes, retired from the oppreſſion of the imperial government; and the puſillanimous youth preferred the penance of a monaſtic, to the dangers of a military life. The affrighted provincials, of every rank, who fled before the Barbarians, found ſhelter and ſubſiſtence; whole legions were buried in theſe religious ſanctuaries; and the ſame cauſe, which relieved the diſtreſs of individuals, impaired the ſtrength and fortitude of the empire.'

Our author next deſcribes the dreſs and habitations of the monks, their diet, manual labour, riches, ſolitude, devotions and viſions. He obſerves that the monks were divided into two claſſes, viz, the Cœnobites, who lived under a common and regular diſcipline, and the Anachorets, who indulged their unſocial independent fanaticiſm.

'The moſt perfect hermits, ſays the hiſtorian, are ſuppoſed to have paſſed many days without food, many nights without ſleep, and many years without ſpeaking; and glorious was the man (I abuſe that name) who contrived any cell, or ſeat, of a peculiar conſtruction, which might expoſe him, in the moſt inconvenient poſture, to the inclemency of the ſeaſons.

'Among theſe heroes of the monaſtic life, the name and genius of Simeon Stylites have been immortalized by the ſingular invention of an aerial penance. At the age of thirteen, the young Syrian deſerted the profeſſion of a ſhepherd, and threw himſelf into an auſtere monaſtery. After a long and painful noviciate, in which Simeon was repeatedly ſaved from pious ſuicide, he eſtabliſhed his reſidence on a mountain, about thirty or forty miles to the eaſt of Antioch. Within the ſpace of a mandra, or circle of ſtones, to which he had attached himſelf by a ponderous chain, he aſcended a column, which was ſucceſſively raiſed from the height of nine, to that of ſixty, feet, from the

ground. In this laſt, and lofty, ſtation, the Syrian Anachoret reſted the heat of thirty ſummers, and the cold of as many winters. Habit and exerciſe inſtructed him to maintain his dangerous ſituation without fear or giddineſs, and ſucceſſively to aſſume the different poſtures of devotion. He ſometimes prayed in an erect attitude, with his out-ſtretched arms, in the figure of a croſs; but his moſt familiar practice was that of bending his meagre ſkeleton from the forehead to the feet: and a curious ſpectator, after numbering twelve hundred and forty-four repetitions, at length deſiſted from the endleſs account. The progreſs of an ulcer in his thigh might ſhorten, but it could not diſturb, this celeſtial life; and the patient hermit expired, without deſcending from his column. A prince, who ſhould capriciouſly inflict ſuch tortures, would be deemed a tyrant; but it would ſurpaſs the power of a tyrant, to impoſe a long and miſerable exiſtence on the reluctant victims of his cruelty. This voluntary martyrdom muſt have gradually deſtroyed the ſenſibility both of the mind and body; nor can it be preſumed that the fanatics, who torment themſelves, are ſuſceptible of any lively affection for the reſt of mankind. A cruel unfeeling temper has diſtinguiſhed the monks of every age and country: their ſtern indifference, which is ſeldom mollified by perſonal friendſhip, is inflamed by religious hatred; and their mercileſs zeal has ſtrenuouſly adminiſtered the holy office of the Inquiſition.'

The thirty-eighth chapter recites the reign and converſion of Clovis; his victories over the Alemanni, Burgundians, and Viſigoths; eſtabliſhment of the French monarchy in Gaul; laws of the Barbarians; ſtate of the Romans; the Viſigoths of Spain; conqueſt of Britain by the Saxons. With the account of thoſe events Mr. Gibbon concludes his elaborate and elegant Hiſtory of the Decline and Fall of the Roman Empire, from the age of Trajan and the Antonines, to its total extinction in the Weſt, about five centuries after the Chriſtian æra.

To the Hiſtory the author has ſubjoined General Obſervations on the Fall of the Roman Empire in the Weſt. Much has been written on this intereſting ſubject, and different opinions have been entertained. From the great attention which this learned hiſtorian has beſtowed on tracing the various cauſes that operated upon the conſtitution of the Roman empire after the attainment of its utmoſt extent, the reader will probably be deſirous to know the ſentiments of one who is ſo well qualified to inveſtigate this political theorem. With the view of gratifying ſuch a curioſity, we have ſelected the following paſſage from thoſe Obſervations, which abound with a philoſophical ſpirit, and with reflexions which evince the penetration and judgment of the author.

'The

'The decay of Rome has been frequently aſcribed to the tranſlation of the ſeat of empire; but this hiſtory has already ſhewn, that the powers of government were divided, rather than removed. The throne of Conſtantinople was erected in the Eaſt; while the Weſt was ſtill poſſeſſed by a ſeries of emperors who held their reſidence in Italy, and claimed their equal inheritance of the legions and provinces. This dangerous novelty impaired the ſtrength, and fomented the vices, of a double reign: the inſtruments of an oppreſſive and arbitrary ſyſtem were multiplied; and a vain emulation of luxury, not of merit, was introduced and ſupported between the degenerate ſucceſſors of Theodoſius. Extreme diſtreſs, which unites the virtue of a free people, embitters the factions of a declining monarchy. The hoſtile favourites of Arcadius and Honorius betrayed the republic to its common enemies; and the Byzantine court beheld with indifference, perhaps with pleaſure, the diſgrace of Rome, the misfortunes of Italy, and the loſs of the Weſt. Under the ſucceeding reigns, the alliance of the two empires was re ored; but the aid of the oriental Romans was tardy, doubtful, and ineffectual; and the national ſchiſm of the Greeks and Latins was enlarged by the perpetual difference of language and manners, of intereſt, and even of religion. Yet the ſalutary event approved in ſome meaſure the judgment of Conſtantine During a long period of decay, his impregnable city repelled the victorious armies of Barbarians, protected the wealth f Aſia, and commanded, both in peace and war, the important ſtreights which connect the Euxine and Mediterranean ſeas. The foundation of Conſtantinople more eſſentially contributed to the preſervation of the Eaſt, than to the ruin of the Weſt.

'As the happineſs of a future life is the great object of religion, we may hear without ſurpriſe or ſcandal, that the introduction, or at leaſt the abuſe, of Chriſtianity, had ſome influence on the decline and fall of the Roman empire. The clergy ſucceſsfully preached the doctrines of patience and puſillanimity; the active virtues of ſociety were diſcouraged; and the laſt remains of military ſpirit were buried in the cloyſter: a large portion of public and private wealth was conſecrated to the ſpecious demands of charity and devotion; and the ſoldiers pay was laviſhed on the uſeleſs multitudes of both ſexes, who could only plead the merits of abſtinence and chaſtity. Faith, zeal, curioſity, and the more earthly paſſions of malice and ambition, kindled the flame of theological diſcord; the church, and even the ſtate, were diſtracted by religious factions, whoſe conflicts were ſometimes bloody, and always implacable; the attention of the emperors was diverted from camps to ſynods; the Roman world was oppreſſed by a new ſpecies of tyranny; and the perſecuted ſects became the ſecret enemies of their country. Yet party ſpirit, however pernicious or abſurd, is a principle of union as well as of diſſention. The biſhops, from eighteen hundred pulpits, inculcated the duty of paſſive obedience to a lawful and

orthodox ſovereign; their frequent aſſemblies, and perpetual correſpondence, maintained the communion of diſtant churches; and the benevolent temper of the goſpel was ſtrengthened, though confined, by the ſpiritual alliance of the Catholics. The ſacred indolence of the monks was devoutly embraced by a ſervile and effeminate age; but if ſuperſtition had not afforded a decent retreat, the ſame vices would have tempted the unworthy Romans to deſert, from baſer motives, the ſtandard of the republic. Religious precepts are eaſily obeyed, which indulge and ſanctify the natural inclinations of their votaries; but the pure and genuine influence of Chriſtianity may be traced in its beneficial, though imperfect, effects on the Barbarian proſelytes of the North. If the decline of the Roman empire was haſtened by the converſion of Conſtantine, his victorious religion broke the violence of the fall, and mollified the ferocious temper of the conquerors.'

To the remarks which we have already made on this excellent work, we have only to add, that it is equally diſtinguiſhed for the accuracy of hiſtorical detail, the depth, ingenuity and juſtneſs, of political reflexion, and the embelliſhments of ſtyle. We cannot, however, but wiſh that ſo elegant a writer, whoſe example is likely to be conſidered as the ſtandard of propriety and taſte, had not given his ſanction to ſome idioms, which even general cuſtom, ſo abſolute in matters of ſpeech, cannot ſufficiently juſtify.—Mr. Gibbon, it may alſo be remarked, has frequently uſed words in an uncommon acceptation, from an analogy to the Latin or French.

The extraordinary merit of this work will, we are perſuaded, excite a general deſire that the author would favour the world with a hiſtory of the Greek emperors, for the execution of which he is ſo eminently endowed by the united qualifications of genius, abilities, and learning.

First Truths, and the Origin of our Opinions explained: with an Enquiry into the Sentiments of Modern Philoſophers, relative to our primary Ideas of Things. Tranſlated from the French *of Pere* Buffier. 8*vo.* 6*s.* Johnſon.

NO ſubject can perhaps open a wider field for the obſervation of the metaphyſical reader, than that which is treated of in this volume. The author's profeſſed deſign is to inveſtigate truths in their very ſource; to analyſe thoſe to which we muſt aſcend, in order to aſcertain whatever is neceſſary to be proved, and which conſtitute the utmoſt boundary

dary of human enquiry; to deduce principles capable of diſpelling the miſt of vulgar prejudice, the perplexities of the ſchools, and the prepoſſeſſions even of certain learned and modiſh philoſophers.

In purſuance of this deſign he endeavours to found his obſervations on common ſenſe. But common ſenſe itſelf is not always eaſily conceived, or preciſely underſtood, by thoſe who have not made themſelves familiar with objects above the notions and capacity of the vulgar.

'Common ſenſe, according to this writer, is that quality or diſpoſition, which nature has placed in all men, or evidently in the far greater number of them, in order to enable them, when they have arrived at the age and uſe of reaſon, to form a common and uniform judgement, with reſpect to objects different from the internal ſentiment of their own perception, and which judgement is not the conſequence of any interior principle.'

From this definition, it is evident, that the author conſiders common ſenſe, not like thoſe ſenſes of ſeeing, hearing, taſting, ſmelling, and touching, which perceive their objects by intuitive diſcernment; but as a quality or diſpoſition of the mind, reſulting from age and time, by which men experimentally arrive at the uſe of reaſon, and from meditation attain an ability of forming a common and uniform judgement, with reſpect to objects that are different from the internal ſentiment, which evinces, that they themſelves exiſt; and that 'theſe firſt truths are propoſitions ſo clear and obvious, that they can neither be proved nor refuted by other propoſitions,' becauſe there are more to be adduced, which are more perſpicuous,

In the preface to this work, the tranſlator ſeverely cenſures Drs. Reid, Oſwald, and Beattie, for having clandeſtinely taken the principles and opinions of father Buffier, and converted them to their own purpoſes, without acknowleging to whom they were obliged. And he moreover charges them 'with having ſpoiled, as far as they had abilities, his philoſophy, either by not underſtanding what it contains, or by affecting a definition of common ſenſe, equally diſtant from that of this learned writer, and from truth itſelf.'

Pere Buffier has made his common ſenſe, as it has been already obſerved, to be that degree of intelligence, which men in general attain by age, and the uſe of reaſon; 'which is evidently this, that by time we arrive at the knowlege of an infinitude of things; and, by the uſe of reaſon, form our judgments on them: and that thoſe judgments are then juſtly to be conſidered as *firſt truths*,'

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The inſtances, which are adduced by the learned Jeſuit, evince, that this is his idea of common ſenſe. 'This maxim, ſays he, that men ought to be faithful and juſt, is held by all men.' Now it is certain, that the ideas of faithfulneſs and juſtice can by no means be attained, but by the exerciſe of reaſon on the actions of men, and the relations in which they ſtand, reſpecting one another. By what means can faithfulneſs be known, before there has been either breach of truſt, or of duty; or juſtice be conceived, before acts of violation and injury have been committed? And do not the ideas of faithfulneſs and juſtice ſpring from comparing the conduct of mankind, reſpecting thoſe rights, which they obtain from nature, and from thence inferring, by ratiocination, that difference in things, which conſtitutes faithfulneſs and treachery, juſtice and injuſtice? Hence does it not evidently appear, according to Buffier, that by reaſoning on what we perceive, we arrive at ſuch *firſt truths*, as are attainable by that degree of underſtanding, which is common to mankind, who uſe their reaſon?

The Scotch writers above mentioned repreſent common ſenſe as a faculty diſtinct from reaſon, perceiving truth by an intuitive, irreſiſtible, inſtantaneous, and inſtinctive impulſe, &c.

'Thus, ſays the tranſlator, by rejecting the idea of Buffier, reſpecting common ſenſe, and by adopting another of their own fabrication, they have, as it were, reverſed the image of Nebuchadnezzar; and, inſtead of feet of clay, and a head of braſs, they have made the head of clay, and left the reſt of the body to remain in its original ſubſtance.'

As the ground-work of this treatiſe is the knowlege of firſt truths, the author carefully aſcertains their eſſential qualities, by the aſſiſtance of examples.

'The firſt of thoſe qualities is, to be ſo clear, that if we attempt to defend or attack them, it cannot be done, but by propoſitions, which manifeſtly are neither more clear, nor more certain.

'2. They are ſo univerſally received amongſt men, in all times and countries, and by all degrees of capacity, that thoſe who attack them are, comparatively to the reſt of mankind, manifeſtly leſs than one to an hundred, or even a thouſand.

'3. They are ſo ſtrongly imprinted in our minds, that we regulate our conduct by them, notwithſtanding all the ſpeculative refinements of thoſe, who imagine contrary opinions, and who even act themſelves conformably, not to their own imaginary notions, but to thoſe very firſt truths, which are univerſally received.

'By

'By theſe three qualities it is eaſy to evince the propoſitions, which ſhould be conſidered as firſt truths. If a man, for example, ſhould attempt to queſtion the certainty of the exiſtence of bodies, by what more certain propoſition will he be able to prove any thing for or againſt this truth?'

That which relates to the free agency of man has likewiſe theſe three qualities: no propoſition more clear and certain than this, 'man is truly free,' can be advanced in oppoſition to it; no opinion has been more general; and all men, in the conduct of life, act in conformity to this notion.

Among other firſt truths, dictated by common ſenſe, our author ſpecifies the following:

'There are other beings and other men in the world beſides me.

'There is in them ſomething that is called truth, wiſdom, prudence; and this ſomething is not merely arbitrary.

'There is in me ſomething that I call intelligence or mind, and ſomething which is not that intelligence or mind, and which is named body; ſo that each poſſeſſes properties different from the other.

'What is generally ſaid and thought by men in all ages and countries of the world, is true.

'All men have not combined to deceive and impoſe on me.

'What is not intelligence, or mind, cannot produce all the effects of intelligence or mind; neither can a fortuitous jumble of particles of matter form a work of ſuch order, and ſo regular motion, as a watch.'

Certain common axioms are uſually given as general principles of truth: for example, two and two make four; or the whole is greater than a part; or it is impoſſible that a thing ſhould at the ſame time be, and not be.

'Theſe axioms, ſays father Buffier, are only internal truths, that is to ſay, a mere conformity of ideas founded on this principle; ſuch a thing is ſuch a thing, or ſuch an idea is that idea, and no other.

'In fact, this truth or propoſition, two and two make four, gives us no knowlege of any object diſtinct from our minds; and, were there but one man in the world, it would be always true that two and two make four: for this very propoſition, two and two are four, tells us nothing, in fact, but that, when the idea of two is repeated, or taken twice, we give it the name of four: ſo that four is only two taken twice, as two is nothing elſe but one taken twice; which is not really, in any reſpect, a firſt external truth that ſhews the conformity of our thought with any object diſtinct from our actual thought, but only the ſame thought, or idea, which, being taken twice, has received a new name, for the conveniency of the language; for to ſay two and two

two make four, is ſaying no more than that two taken twice is two taken twice, which is what is called four.

'In like manner, to ſay that the whole is greater than a part, is likewiſe but an internal truth; for a whole is a greater quantity conceived, in which we diſtinguiſh many leſſer quantities, termed parts. To ſay, therefore, the whole is greater than any of its parts, is only ſaying that a greater quantity is a greater quantity, and not another quantity that is leſs; or, ſuch an idea is ſuch an idea, and no other. This plainly ſhews the nature of thoſe kinds of firſt principles, which are, ſtrictly ſpeaking, nothing but logical or internal truths, and mere connections of ideas; but ſuch as point out no truth with reſpect to the exiſtence of things; for thoſe axioms would be equally true, though nothing exiſted diſtinct from us. Did we know more than thoſe abſtracted truths, we ſhould poſſeſs no other but abſtracted knowlege, and connections of ideas, ſuch as the ſcience and demonſtrations of geometry.

'This may ſerve to ſhew the fallacy of a maxim frequently advanced by ſome men eſteemed for their depth and penetration: they ſay, that there is no truth but in geometry. It is plain that thoſe very profound minds are loſt in their profundity, and do not well underſtand themſelves. In fact, as demonſtrations of geometry are nothing but internal truths, that is, connections of ideas; it is manifeſtly falſe, that thoſe connections of ideas are no where elſe to be found but in objects or ſubjects of geometry. Similar and equally evident may be diſcovered with reſpect to every ſubject within the reach of the human mind, and of which we have clear ideas.'

In the following chapter our learned Jeſuit endeavours to aſcertain the nature of real beauty.

'What is termed beautiful, or beauty, ſeems to me to conſiſt in that which is at the ſame time the moſt common and moſt rare in things of the ſame ſpecies; or, to expreſs myſelf in another manner, it is that particular form, the moſt common of all the particular forms to be met with in the ſame ſpecies of things. This ſort of paradox requires explanation; but the more we examine it, the more it will become plauſible.

'As an example of things of the ſame ſpecies, let us take human faces. It is evident that, in this ſpecies, we find a number almoſt infinite of different particular forms, one of which conſtitutes beauty, whilſt the reſt, however numerous they may be, conſtitute what is not beauty, but deformity or ugline's. I ſay then, that, among the numerous particular forms of deformity, none of them include ſo many faces formed after their model, as there are formed after that particular caſt which conſtitutes beauty: ſo that, in fifty faces, there may be perhaps twelve or fifteen particular different forms, among which there ſhall be but one that conſtitutes beauty; and this is what makes beauty the moſt rare form, I mean, with reſpect to ſo many other different

forms: but this particular form ſhall have eight or ten different faces formed entirely, or almoſt entirely, after its own model; whereas each of the twelve or fifteen other particular forms ſhall have only two or three faces after its particular model, or perhaps but one, of ſuch deformity: and this again makes beauty the moſt common form.

'The ſame principle is verified, and becomes perhaps more apparent ſtill, in what conſtitutes the beauty of each part of the face. If we examine the foreheads or noſes of fifty perſons, we ſhall perhaps find ten well-proportioned and forty otherwiſe: the ten will appear as if they were formed after the ſame model; whereas, out of the forty that are ill-ſhaped, not above two or three will be found of the ſame form, but almoſt all different models; one ſhall be too long, another too ſhort; one with too great a riſe or hump, another flat; one ſwelling above, another below; one pointed upwards, another ſpreading downwards; one too broad, another too narrow, &c. So that, as I have ſaid, in forty ill-ſhaped foreheads or noſes we ſhall ſcarcely find any of ſimilar diſproportion, or deformity, whereas in the ten foreheads or noſes which I ſuppoſe well-ſhaped, the ſame kind of conformity and proportion will appear. In examining alſo the part that conſtitutes a particular deformity, we ſhall find it is what rarely occurs in human faces; and the leſs frequently ſuch a part appears, the greater muſt be the deformity; whereas, the part that forms a beauty is incomparably more common than any particular part whatever which conſtitutes a deformity.

'It will be perhaps ſaid, that it would follow from theſe principles, that all beautiful faces muſt reſemble each other, though it is evident that there are different beauties which have no reſemblance. But we muſt obſerve, that, however beautiful a face may be, its parts are never equally and perfectly beautiful: were they all to be ſo, even to the moſt minute, then all fine faces would actually have a reſemblance: and, indeed, among all the particular forms, there is not one that makes men reſemble each other more than beauty; and thoſe perſons, whom, from their reſemblance, we are frequently apt to miſtake for one another, approach nearer to the nature of beauty than deformity. People are never known to be miſtaken in diſtinguiſhing between two ugly faces, or deformed perſons Painters never find it leſs difficult to take a likeneſs than when they are painting perſons that are ugly: and it always proves a more painful taſk to draw very handſome perſons, particularly if they are young; for the complexion being then more delicate and beautiful, and more ſuitable to greater numbers, it is more difficult, in a portrait, to hit off what diſtinguiſhes the one from the other; whereas, by age, faces are lengthened or contracted, withered or wrinkled, a thouſand different ways, in proportion as they fall off from the form of beauty: and thoſe differences which conſtitute uglineſs, leſſen the trouble of painters, and enable them to give a more characteriſtic likeneſs to their portraits.

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'If we ſuppoſe that there are perfect beauties, though of forms entirely different, it will be found, that either the ſuppoſition is falſe, or that thoſe different forms of beauty have always more affinity between them than each of them has with any one of thoſe that conſtitute deformity. Beſides, among thoſe perfect beauties, one will be preferred to the other, only by the part which is, at the ſame time, the moſt common, and moſt rare, in the ſenſe I have mentioned; otherwiſe the preference would be arbitrary, as it happens in different ages and countries. We look upon blue eyes, at preſent, to be the moſt beautiful; black were moſt admired among the Romans: *Spectandum nigris oculis*, "remarkable for fine black eyes," as Horace has it.

'But, in order to illuſtrate the matter more fully, let us examine what is generally ſaid upon the ſubject, when it is aſſerted, that beauty conſiſts in proportion. What, I would aſk, is the nature of this proportion? From what ſtandard is it taken? Some perſons imagine they ſolve the difficulty by ſaying, that the proportion which conſtitutes beauty, is drawn from neceſſity, and the uſe for which each part of the body is deſigned. Though there is ſomething ingenious, and perhaps juſt, in this idea, it is however liable to many diſcuſſions and rules that might be found arbitrary. We all allow, for example, that a very large mouth is a blemiſh in the face: I do not however ſee, that it is in any reſpect contrary to the neceſſity and uſe for which the mouth is intended: we ſpeak and eat at leaſt as well with a very large mouth as with a ſmall mouth, or one of middling ſize.

'To find, therefore, ſome fixed rule as to what is called beauty, we muſt, I imagine, recur to what I have advanced, that beauty conſiſts in the particular form which is moſt common among other particular forms found in things of the ſame ſpecies.

'We may judge of this from what conſtitutes uglineſs. Nothing is more horrible than a monſter; and yet it is a monſter for no other reaſon, only becauſe it has nothing in common with the human figure and form. By a contrary reaſon, therefore, what is moſt common in the human form and figure, is that which makes beauty; a form and quality the moſt oppoſite to what conſtitutes monſters.

'If beauty, moreover, which is generally ſaid to conſiſt in the true proportion of the parts of the face, were not founded on what is moſt common among men, whence could painting and ſculpture have drawn rules of proportion relative to the parts of the body? How could men have conceived, that a forehead ſhould be of ſuch a length, breadth, or prominence, if any other but the juſt proportion were found moſt common? Would not the rules of painting have been merely arbitrary, or rather would they ever have been rules? The ſize or ſtature of a man, to be fine, according to rule, ſhould be of ſuch a height, five feet and a half, for example, or ſix feet: ſo that, ſhould a ſkilful painter be deſired to make the fineſt figure poſſible of a man of a natural

ſize,

ſize, he would not go beyond ſix feet, which I ſuppoſe preſcribed by the rules of his art. Experience indeed will demonſtrate, that of fifty perſons we ſhall find a greater number of the height of ſix feet, or near ſix feet, than of ſeven or eight, five or four. Thus the proportion of the parts of the body is primitively derived from the height or ſtature; ſo that ſuch a height or ſize requires ſuch a length for the face, arms, legs, &c. and deformity will be increaſed, in proportion as it differs from the moſt common ſtandard, and leſſened, the nearer it approaches to the ſame; by which the very rules themſelves muſt be governed.

'If it be ſaid, that rules would have been always eſtabliſhed according to what is uſually pleaſing to the eye, I anſwer, that what uſually pleaſes the eye is exactly the moſt common and moſt rare form in the ſenſe I have explained it. Should it be added, that true beauty is that which is approved by connoiſſeurs, I would deſire, that mankind may firſt agree who are to be reckoned connoiſſeurs. This will not be ſo eaſily done perhaps: but, when it is once determined, the taſte and opinion of connoiſſeurs will be always found in favour of the form we have mentioned; that is, the moſt common among other particular forms. This would incline me to ſuſpect, that the form which conſtitutes beauty is that, in fact, to which our eyes are moſt accuſtomed. Should it be thence concluded, that beauty, at this rate, muſt be, in a great meaſure, arbitrary, I doubt whether ſuch a concluſion would be erroneous: it would, at leaſt, exempt us from ſeeking an eſſential and real character of beauty which we have not yet been able to diſcover.

'Whatever may be the ſtate of the matter, if the opinions of mankind ſhould be found nearly divided with regard to an object which one party thought handſome and the other ugly, I would imagine, that there could be no more real beauty, or uglineſs, on one ſide than the other; and that it muſt abſolutely paſs for a beauty relative to the taſte of ſome, but arbitrary in itſelf, and with reſpect to the bulk of mankind.

'When all men, therefore, appear divided into thoſe of a fair complexion, and thoſe of a black, and each of the two parties think their own colour the moſt beautiful, without altering their opinion after maturely weighing the matter, and making every obſervation poſſible, we muſt, in that caſe, ſay, that there is not more truth on one ſide than the other, no more real beauty in the faireſt than in the blackeſt complexion, nor in the faces of Europe than thoſe of Africa, unleſs it is a beauty relative to each of the two parties or countries.

'What has been ſaid of complexion or colour is naturally applicable to every other particular quality of beauty. On theſe principles, when lips are eſteemed handſome becauſe they are ſmall, or a noſe is thought well-ſhaped becauſe it is neither broad nor flat, we muſt ſay, if we would be juſt in our opinion, Thoſe are fine lips for Europe, but not for Africa, where lips, to be handſome, muſt be extremely thick, and a noſe ſhort, broad,

and flat. Should we pretend to ridicule the beauty of the inhabitants of Africa, they, and all the blacks, who are very numerous, will laugh, in their turn, at our ſpecies of beauty; and, in order to decide on which ſide the preference lies, we muſt appeal to the ſenſe of the whole body of mankind.

'If it were true, as ſome perſons pretend, that the blacks have not the ſame diſlike to a fair complexion as we commonly have to theirs, it would then appear indubitable, that true beauty belongs to Europe and the neighbouring countries; eſpecially as the blacks ſeem to be inferior in number to the whites.

'Whatever may be the caſe, if we ſuppoſe that true beauty is to be found in the world, it muſt inconteſtably be that form which is moſt common to all nations; and if particular people, through prejudice, and peculiar habits, will not at firſt concur in this opinion, time and reflection muſt at length incline them to the more numerous party, that is, to the ſide and opinion of reaſon and nature.'

There is much of the arbitrary beauty in faſhions, artificial ornaments, dreſs, &c. but there is, without doubt, an eſſential beauty, independent of any local diſtinctions, which is the eternal rule of the viſible beauty of bodies. The ſlighteſt attention is ſufficient to convince us, that regularity, order, proportion, and ſymmetry, are eſſentially preferable to irregularity, diſorder, and diſproportion; and that the tincture of the lily and the roſe, in the human complexion, muſt be more agreeable to the eye of *every impartial* ſpectator, than that of chalk, brimſtone, or charcoal.

In treating of the teſtimony of our ſenſes, the author requires the following circumſtances to make it a rule of truth.

Firſt, that it be not contradicted in us, either by our own reaſon, by a previous teſtimony of the ſame ſenſes, by an actual teſtimony of another of our ſenſes, or by the evidence of the ſenſes of other men.

In matters depending on human authority, the circumſtances, which give it the place of a firſt truth, are theſe:

'1. If the knowlege of the truth in queſtion is ſuch, as may be perfectly attained by the men, who atteſt it.

'2. If their number is ſo great, that a more conſiderable one cannot even be deſired by men of ſenſe for a ſecure teſtimony.

'3. If there be not the leaſt room to ſuſpect either intereſt or paſſion in their evidence.

'4. If their teſtimony is not contradicted even by thoſe, who might be intereſted in oppoſing it.'

Some one of theſe circumſtances, perhaps, and eſpecially the laſt, is not neceſſary; for though it ſhould be wanting, the authority of men would not be the leſs a rule of truth; but when

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the four are found united, it is a rule, which no rational man will diſpute.

Probability, as our author obſerves, admits of the following circumſtances.

'1. When what we judge probable agrees with evident truth.

'2. When, having doubted of an opinion, we afterwards find it confirmed in proportion as we conſider it more attentively, and more cloſely examine it.

'3. When proofs, of which we had no idea before, ariſe to ſtrengthen thoſe that had been the foundation of our opinion.

'4. When we judge in conſequence of a greater experience in the things we inveſtigate.

'5. When the judgement we formed of things of a ſimilar nature has been afterwards confirmed. Such are nearly the various degrees of probability by which, according to their greater extent and number, our opinion is more nearly ſimilar to truth; ſo that, if all thoſe circumſtances were to be found in their fulleſt extent, as the opinion would then be perfectly ſimilar to truth, and unlike it in no particular, it would not only paſs for probable, but true; or even it would be true in fact; as a piece of ſtuff that reſembled white in every reſpect, would not only be like white, but likewiſe called abſolutely white.'

The author, in the ſubſequent part of this work, treats of beings in general, their eſſence and properties, of identity and diverſity, finite and infinite, poſſible and impoſſible, cauſe and effect, duration and time, the human ſoul, free will, the exiſtence of the Deity, intelligences between God and the human ſoul, &c. and, in an Appendix, he points out what may be called firſt truths in the ſciences of natural philoſophy, phyſic, juriſprudence, and divinity.

On the ſubject of free-will he propoſes the following curious expedient for determining the queſtion.

'You ſay I am not free, and that it does not depend on the mere determination of my will and choice whether I ſhall move my hand or not. If that be the caſe, it muſt neceſſarily be decreed, that, within a quarter of an hour hence, I either ſhall, or ſhall not, raiſe my hand thrice ſucceſſively: I cannot therefore alter this neceſſary determination. This being ſuppoſed, in caſe I lay a wager on one ſide rather than the other, I can be a winner only on one ſide, that is, either by laying that I ſhall raiſe my hand thrice, or that I ſhall not. If you ſeriouſly pretend that I am not free, you cannot reaſonably refuſe the following offer: I will lay you a thouſand guineas to one, that, with reſpect to moving my hand, I ſhall do quite the reverſe of what you may contend for, and you ſhall take which ſide you pleaſe: ſo that, if you lay that I ſhall raiſe my hand, I lay that I will not; and if you lay that I ſhall not, I lay a thouſand guineas to one that I will raiſe it. Do you think the offer advantageous

to you? Anſwer, Yes or No. If you think it advantageous, why can you not accept the wager without paſſing for a fool, or being ſuch in reality? And, if you do not conſider it as advantageous, whence can ſuch an idea ariſe, unleſs from the neceſſary and invincible opinion you have of my being free, and that it is in my power to make you loſe ſuch a wager, not only once, but a million of times if you ſhould have the folly to repeat it ſo often.' This is an argument that is not derived from ſcholaſtics: it is neither abſtruſe, ſubtile, nor far-fetched: but it will therefore make a more irreſiſtible and lively impreſſion on the mind; and we may even defy thoſe moderns who have attempted to treat of the ſubject, to give an anſwer that may be underſtood as clearly as the objection, and conſidered as a rational argument, and not an obſcurity.'

This is a new reflection, and more ſatisfactory than all the metaphyſical arguments, which have been advanced in favour of the neceſſarian ſcheme.

Before we quit this article, we ſhall only obſerve, that the author is a metaphyſician of conſiderable abilities; that, amidſt a few ſingularities, he ſuggeſts many acute and ingenious obſervations; that on ſubjects of divinity he appears to have been biaſſed by an irrational ſyſtem of faith; and that his work would have been infinitely more agreeable, if he had been leſs diffuſe, and arranged his materials in a more regular order.

An Examination of Dr. Price's *Eſſay on the Population of* England *and* Wales; *and the Doctrine of an increaſed Population in this Kingdom, eſtabliſhed by Facts. By the Rev.* John Howlett, *A. B.* 8*vo.* 2*s.* 6*d.* Payne *and* Son.

IN our laſt Review we gave an account of an Inquiry into the State of Population in England and Wales, by Mr. Wales. The judicious manner in which he inveſtigated the ſubject merited approbation; and it affords us great pleaſure to find that the author of the preſent Examination has purſued the ſame plan of inquiry. This co-incidence proves more ſatisfactory, that Mr. Howlett had not ſeen the former treatiſe till upwards of the half of his own was actually written. It is not, however, in the mode of inveſtigation only that thoſe ſenſible authors have co-incided; the reſult of their enquiries tend to eſtabliſh the ſame concluſions; and they equally differ in opinion from ſuch political writers as have repreſented the population of Britain to be in a declining ſtate. It deſerves to be remarked, as a fortunate circumſtance, that the reſearches of Mr. Wales and Mr. Howlett have been directed to different

ent quarters; by which means we are furniſhed with a more general view of the ſtate of the kingdom, at the ſame time that the obſervations on one give additional weight to thoſe of the other.

Mr. Howlett ſets out with examining the cauſes aſſigned by Dr. Price for the depopulation of the kingdom. Thoſe are,

"The increaſe of our army and navy, and the conſtant ſupply of men neceſſary to keep them up;—a devouring capital, too large for the body that ſupports it;—the three long and deſtructive continental wars in which we have been involved during the preſent century;—the migrations to our ſettlements abroad, and, particularly, to the Eaſt and Weſt Indies;—the engroſſing of farms;—the incloſing of commons and waſte grounds;—the high price of proviſions;—but above all, the increaſe of luxury and of our public taxes and debts."

Our author allots a ſection to the examination of each of thoſe ſuppoſed cauſes, which he inveſtigates with great perſpicuity and ſtrength of reaſoning. In reſpect of the firſt, 'the increaſe of our army and navy,' he obſerves that it has been occaſioned by the amazing increaſe of our commerce, which has required a greater number of hands, both to defend and protect it; and if one has tended to diminiſh our people, the other has, perhaps, more than equally tended to augment them. Admitting that our ſoldiers and ſailors do not ſo generally marry as perſons of other occupations, our author obſerves, that they are remotely the cauſe of marriage in others, by giving conſtant employment to thouſands, who would otherwiſe have no means of ſubſiſtence.

Mr. Howlett very juſtly remarks, that if our naval and military force has greatly increaſed, the navies and armies of our neighbours have done the ſame. In particular he inſtances Ruſſia, the army of which has almoſt received its exiſtence in the preſent century; yet ſo far is that empire from being depopulated, that it has prodigiouſly multiplied its inhabitants.

The ſecond cauſe aſſigned was 'a devouring capital, too large for the body to ſupport it.' Our author remarks, that in treating this ſubject, Dr. Price ſeems to have fallen into an obvious inconſiſtency. For after having ſtrenuouſly laboured to prove that our metropolis, like the reſt of the kingdom, has greatly decreaſed ſince the Revolution, he aſſigns, as a ſtill increaſing cauſe of depopulation, an over-grown capital, that is to ſay, 'a *growing* cauſe of diminution of people, *which cauſe* in his own opinion, is every day becoming leſs and leſs.' Our author afterwards conſiders what we are to underſtand by a devouring capital, and ſuppoſing it actually to exiſt,

what are the natural conſequences of it. He ſhews by a variety of remarks, that great towns are not invariably deſtructive of population, but in many caſes tend to promote it.

'Reſpecting the next cauſe of depopulation, viz. 'the three long and deſtructive continental wars in which we have been involved ſince the Revolution,' our author juſtly obſerves, that it is not peculiar either to this nation, or to this century.

The remarks adduced by the author with regard to what Dr. Price has aſſigned as the cauſes of depopulation, clearly evince that Mr. Howlett has conſidered the ſubject with great attention. His obſervations are every where well founded and pertinent; and the concluſions which he draws are generally ſupported not only by rational arguments, but incontrovertible facts. What gives them additional importance is, that they tend to explode ſome erroneous opinions relative to matters of polity.

Mr. Howlett having in the firſt part of the treatiſe examined the cauſes aſſigned by Dr. Price for the depopulation of the kingdom, proceeds, in the ſecond part, to examine the proofs adduced by that writer in ſupport of his doctrine. Thoſe proofs are deduced from three ſources, viz. the decreaſed number of houſes in the returns of the ſurveyors of the window-lights; the decreaſed number of burials in the London bills of mortality; and the decreaſed produce of the hereditary and temporary exciſe. In refuting thoſe various proofs, Mr. Howlett diſcovers the ſame ingenuity and juſtneſs of remark, as in the preceding part of the treatiſe; ſometimes invalidating the doctor's propoſitions even by his own ſtatement of the caſe.

In the third part of the treatiſe the author endeavours to ſhew, that the inhabitants of this country, ſo far from diminiſhing ſince the Revolution, are at preſent actually more numerous than they were at that epoch. In ſupport of this aſſertion he has recourſe to the regiſter evidence in London, and to that in many other parts of the kingdom; which he appears to have collected with great exactneſs and induſtry. The minuteneſs with which thoſe ſubjects are inveſtigated not admitting of being fully exemplified in a review, we muſt content ourſelves with laying before our readers the Concluſion of the Inquiry; obſerving only, that the previous facts and arguments upon which it is eſtabliſhed, are ſuch as afford the ſtrongeſt and moſt ſatisfactory evidence in its favour.

'The reſult of the whole enquiry does, I apprehend, afford the faireſt grounds for concluding that upon every mode of inveſtigation, and according to the moſt moderate eſtimate, the inhabitants of this kingdom muſt have been increaſed one-third

ſince

ſince the Revolution, about one-ſixth during the laſt twenty years, and that their preſent amount cannot be leſs than between eight and nine millions.

'A variety of collateral circumſtances incline me to believe that all theſe computations are below the truth. Dr. Price himſelf acknowleges that 10,000 houſes in and about London have been built within the laſt twenty years: to theſe I may add near 40,000 that have riſen up in only about two-thirds of the archdeaconry of Cheſter, ſince the year 1720. With regard to the vicinity of the town of Mancheſter, I can, on the authority of a clergyman of diſtinguiſhed ingenuity and uncommon accuracy of remark in that quarter, venture to aſſert that the people there are multiplied twenty fold within theſe laſt thirty years. Wonderful as this may ſeem I can eaſily credit it after being informed, that in ſeveral pariſhes of that neighbourhood three or four new chapels of eaſe to the mother church have been erected within little more than that compaſs of time. In perfect agreement with this are the prodigious numbers which were a few years ago confirmed in that part of the kingdom. At the general confirmation for the dioceſe of Cheſter in 1778, the number of young perſons confirmed amounted to above 37,000, and in the laſt for that of York to upwards of 75,000. And it is to be remembered that almoſt all theſe were between the ages of fourteen and eighteen; which deſcription I have ſeldom found to comprehend above a twentieth, or even a twenty-fifth of the whole inhabitants in any place. If to theſe you add the Papiſts and Diſſenters, which abound there more than in any other quarter, you will find in theſe two dioceſes alone, nearly two-thirds as many people as our celebrated calculator could diſcover in the whole kingdom. After viewing this unparalleled growth of population in theſe counties and a very conſiderable one in all the reſt, we need not wonder that in the courſe of the laſt ſix or ſeven years, we have recruited our army and ſupplied our navy with more than two hundred and fifty thouſand effective men. Had we been the poor depopulated nation that we have been taught to believe ourſelves, theſe aſtoniſhing drains would have left us no hands to till the earth, to make our clothes and prepare our food. We muſt have been our own labourers, millers, and bakers, taylors and ſhoemakers, or have been naked and ſtarved. But in fact this amazing multitude is ſcarcely miſſed from amongſt us. The plough ſtill goes briſkly forward, our fields ſtand thick with corn, our workſhops and manufactures are as yet but little thinned, and all ranks and orders are as well clothed and fed as ever.

'All theſe circumſtances taken together form a ſtrong preſumptive teſtimony in favour of a greatly increaſed population, and tend to corroborate the poſitive proofs of it, which have been adduced in the courſe of this eſſay, and on which the merits of the queſtion muſt principally and ultimately reſt. Theſe proofs are (as the reader will recollect) the deficiencies in the London bills of mortality, the deficiencies in the returns of the

ſurveyors of the houſe and window tax; the numbers ſerving in the militia compared with the whole number of inhabitants in the reſpective places and diſtricts by which they are furniſhed, and the ſeveral tables of baptiſms and burials in the two requiſite periods, extracted from the regiſters of eight or nine hundred pariſhes.—If theſe evidences and the arguments founded on them are admitted, they muſt effectually overthrow Dr. Price's ſyſtem, and eſtabliſh a very different, and, to every ſincere lover of his country, a much more comfortable doctrine. And it is not, I hope, aſſuming too much, or tranſgreſſing the bounds of candour to ſuggeſt, that as the ingenious author has undoubtedly ſuffered the weakneſs of his ſpirits, or the ſtrength of his prejudices to miſlead his judgment, in eſtimating one moſt important branch of our national force, they may have given the ſame gloomy tinge to his repreſentation of our other reſources alſo; and that he may have been almoſt as much miſtaken in the ſtate of our finances as in the ſtate of our population. At leaſt, this conſideration furniſhes the ſtrongeſt reaſon againſt admitting any of the principles of what may be called his political arithmetic, without a thorough examination, or adopting any of his diſcouraging concluſions, without great caution and conſiderable deductions.

'That this kingdom is at preſent in very critical circumſtances; that our enemies are powerful and numerous; that our taxes are heavy, and our public debts and incumbrances great, it is impoſſible to deny. But whoever will allow himſelf to review with coolneſs, deliberation, and impartiality the whole of our ſituation both abſolute and relative, will, I conceive, find reaſon fo think that the picture which has been drawn of us, as an enteebled, impoveriſhed, and utterly ruined and devoted people, is overcharged and exaggerated beyond all bounds of credibility and truth. We have in former times ſhewn ourſelves greatly ſuperior to France and Spain united. Since thoſe times it appears that the population of England has advanced more than twice as faſt as theirs. Scotland and Ireland, judging from the lateſt and beſt writers on the ſubject, have probably multiplied with almoſt the ſame rapidity. This addition of internal ſtrength will, I truſt, be more than a balance for the increaſed number of our external enemies. We have already made ſuch efforts againſt them as have aſtoniſhed all Europe; and there is little reaſon to doubt, but that with the bleſſing of Providence upon our councils and our arms; with firmneſs in our governors, with intrepidity in our commanders by ſea and land, and unanimity among ourſelves, we ſhall be able to reſiſt effectually the formidable confederacy that has been perfidiouſly formed againſt us; and that we ſhall neither want men, money, ſpirit, nor perſeverance to continue the war into which we have been moſt unhappily and unwillingly drawn, till we can cloſe it by that moſt deſirable of all events, a ſafe and honourable peace.'

Subjoined to the treatiſe is an Appendix, with which Mr. Howlett informs us he was favoured by a perſon of high rank

rank and the moſt diſtinguiſhed abilities. It contains an examination of Dr. Price's argument for a decreaſe of people, deduced from a decreaſe of the hereditary and temporary exciſe. The author appears to have had acceſs to the beſt information, and makes many judicious remarks on the ſubject.

A Treatiſe on Sympathy. *By* Seguin Henry Jackſon, *M. D.* 8*vo.* 4*s. in boards.* Murray.

THE hiſtory of phyſic ſufficiently evinces how often a hypotheſis, entirely deſtitute of foundation, has been maintained with great plauſibility. This conſideration ought to excite in every theoretical innovator a diffidence of his own opinion, which it would be prudent to regard with greater diſtruſt, the more he finds himſelf intereſted in the ſupport of it. To explain the operation of ſympathy, is a ſubject which affords extenſive latitude to conjecture, and requires the eſtabliſhment of relative obſervations and opinions, which are alſo liable to uncertainty. But as the labour would be equally vain, to overturn as to erect a hypotheſis, which has no immediate connexion with practice, we need only preſent our readers with a general account of this volume.

The firſt part treats of the nature of ſympathy in general; the extenſive relation of ſympathy to the animal oeconomy; the ſympathy which attends the healthful ſtate of the ſyſtem; the ſympathies which attend diſeaſes; the uſes of ſympathy; the ſympathetic operation of medicines; the ſympathies of the ſenſes, and force of imagination. The beſt remarks that occur on thoſe ſubjects are the obſervations which have been made by the ingenious Mr. Hunter.

As a ſpecimen of this aphoriſtical work, we ſhall inſert the firſt chapter.

'General doctrines are premiſed in medicine, that we may rationally eſtabliſh a ſyſtematical mode of preſerving health, and of preventing and curing diſeaſes, and they are called its inſtitutions.

'Hitherto authors and teachers of medicine have delivered the inſtitutions under three general heads or diviſions; to wit, the following.

'1. The doctrine of life and health, or phyſiology.

'2. The doctrine of diſeaſes, or pathology.

'3. The doctrine of the materia medica, or means uſed in the practice of phyſic.

'I ſhall take the liberty of adding a fourth very lately diſcovered, but of ſufficient importance to claim a place and engage our attention; namely,

'4. The

'4. The doctrine of reſtoring animation, or the vital principle, when apparently loſt. Or, * * * * * *.

'Sympathy is concerned in each of theſe doctrines. Life and health exiſt by it; the theory of pain and diſeaſe is often built upon it; relief is frequently obtained from medicines, by their ſympathetic operation; and though I am unacquainted with the particular doctrine at preſent inculcated by the ingenious Dr. Hawes (one of the inſtitutors of the Humane Society) on the recovery of perſons apparently dead, I have not a doubt in my own mind, but that ſympathy is the ſurviving principle in the animal œconomy, through which the means of reſtoring life ſucceed, applications being generally made to the ſtomach, which is the ſeat and fountain of ſympathy.

'Sympathy even gave us life; ſhe breathed into us when born into the world; ſhe preſerves our lives while in it, guards us againſt the diſeaſes of it, proves fatal to us when in exceſs, and when life has not been too long apparently extinct, is capable of reſtoring us the world again.

'Sympathy does not belong more particularly to the nervous ſyſtem than to other ſolids in the body. If it be attached in particular to the moving extremities of the nerves, commonly called muſcular fibres, independent of the nerves themſelves, (Dr. Cullen has delivered it as his opinion that they are appendages to the nervous ſyſtem) we muſt then conſider it as a principle of ſimple life, or in itſelf the living principle. On the contrary, if we admit Dr. Cullen's idea of their nervous connection to be well founded, and the nerves to be mutually concerned, we muſt then lay it down as a principle belonging to the nervous ſyſtem; or of itſelf the ſenſitive principle.

'Sympathy, whether owing to a connection with the brain or not, is certainly a quality of the living ſolid, and moving fibre.'

We wiſh the author had been a little more explicit in reſpect of the new head or diviſion, which he has added to the inſtitutions of medicine; as the ſignification of aſteriſks is rather indefinite, and we are not ſuch adepts in myſtical ſcience, as to comprehend a writer's ideas by the intervention of ſympathy.

The ſecond part is employed on febrile ſympathy and conſent; the theory of fever; phyſiology of the ſtomach; the ſympathy and conſent between the ſtomach and the ſkin in fever; to which are ſubjoined ſome remarks and opinions. From this part of the volume it may be ſufficient to lay before our readers the following extract.

'Before I enter upon the conſideration of the ſubject intended for the following part of the work, I think it proper for ſeveral reaſons, as well as reſpectful to my friend and maſter Dr. Cullen, to lay before my reader an exact copy of the original letter, which

which I ſent to Dr. Cullen in November 1777, and of his obliging anſwer. I had been induced to tranſmit my ſentiments to him in writing, in conſequence of hrs having invited, from the profeſſorial chair the preceding morning, his hearers, (among whom I was then one) freely to communicate their thoughts on, and objections to, any part of his newly advanced doctrine of fever, he having preferred that mode to a perſonal converſation, for which, he ſaid, he could not command leiſure.

'(COPY.)

"Sir, Edinburgh, Nov. 30, 1777.

"When I heard your very ingenious explanation of the ſympathy and conſent between the muſcular fibres of the ſtomach, and the veſſels on the ſurface of the body, which take place in fever, it occurred to me, that ſuch might depend upon an atony and ſpaſm in the ſuperficial veſſels of the ſtomach itſelf.

"It appears to me not leſs conſiſtent with your doctrines, and equally ſo with the laws of the animal œconomy, to ſuppoſe, that the conſent ſhould take place between veſſels and veſſels, rather than between veſſels and muſcular fibres. I would therefore refer the atony of the ſtomach, correſponding to the atony on the ſurface of the body, to the minute veſſels on its ſurface correſponding to the ſtate of the minute veſſels terminating at the ſkin, from which would ariſe a mutual and proportionate ſpaſm, if the debility be conſiderable enough to produce it.

"If ſuch be probable, I would humbly offer it as my opinion, that the action of vomiting is ſolely the effort of the vis medicatrix naturæ, operating to overcome the ſpaſm and obſtruction in, and increaſe the action of, its ſuperficial and ſecretory veſſels, to the ſame end that the action of the heart and arterious ſyſtem is increaſed, in order to remove the ſpaſm at the ſurface of the body, namely, the ſpaſm of the extreme veſſels there terminating.

"I further preſume, ſir, to imagine, that the arguments which you have made uſe of in the XLIII paragraph of your FIRST LINES to prove the conſent as you have laid it down, will equally explain and illuſtrate the above ſuppoſed vaſcular connection.

"I have taken the liberty, ſir, of communicating my thoughts to you in a letter, becauſe I think I ſhall be leſs troubleſome to you in this manner, than I ſhould have been by having done it in perſonal converſation, for which, as you publicly declared from the chair, you have no leiſure.

"I have the honour to remain, with the greateſt reſpect,

Sir,

To Dr. Cullen, Your much obliged
Mint, Edinburgh, very humble ſervant,
Seguin Henry Jackſon."

'The foregoing letter of Nov. 30, 1777, remained unnoticed till July 20, 1778, on which day I received the following anſwer

to

to it, but not without having troubled Dr. Cullen, a few days before, with freſh application by letter.

'(COPY.)

"Dear Sir, Edinburgh, July 20, 1778.

"On the other page, I have given you ſhortly my opinion of your doctrine, and I would have you view it, as I would have all my opinions viewed, as given with great diffidence, and to be ſubmitted by me patiently to the judgment of every body elſe.

"Wiſhing you ſucceſs in all your ingenious ſpeculations, and every part of your ſtudies, I am with regard,

Sir,

Your faithful and
obedient ſervant,
William Cullen."

'Second Page of Dr. Cullen's Letter.

"When I ſuppoſe there is a conſent between the ſtomach and ſurface of the body, I ſuppoſe it is a conſent between the muſcular fibres of the ſtomach, and the muſcular fibres in the veſſels on the ſurface, and ſuch conſent is not unuſual in the animal œconomy.

"I cannot allow that the veſſels of the ſtomach have any concern in this matter, as the phænomena of appetite and vomiting cannot, in my opinion, be referred to any ſtate of the veſſels, but muſt be to the fibres in the muſcular coat of the ſtomach.

"That the muſcular fibres in the veſſels on the ſurface of the body may have a conſent with the muſcular fibres of the ſtomach, appear to me ſufficiently probable from hence, that the muſcular fibres of theſe veſſels are affected by various ſtates of the nervous ſyſtem, as particularly appears from their being affected by the paſſions of the mind." William Cullen."

To Dr. S. Henry Jackſon,
Broughton, near Edinburgh.

This author's dogmatical ſpeculations relative to the locality of ſympathetic affection, remind us of the warm diſputes which were long ſince agitated concerning the ſeat of the ſoul.

The volume concludes with the following paragraph.

'In ſhort, TIME only *can*, and *will*, diſcover to us, that life has been ſupported and preſerved by ſympathy alone. He may not ſtop there, but may alſo particularly explain to us *hereafter*, how man not only continued to live, and move, and at laſt *died*, but how *originally* he had his BEING. Till then let us turn to the beſt uſe we can the knowlege we already poſſeſs.'

We cannot help obſerving, that this writer is ſometimes poſitively, as well as negatively, unintelligible. The chaſm before-

fore mentioned is a proof of the latter part of this remark, and the paſſage juſt now cited affords an inſtance of the former. We muſt confeſs we are at a loſs to determine, whether *hereafter* alludes to the preſent or future ſtate, and whether, by TIME, is meant the figurative perſonage, or the identical Dr. Jackſon, author of this volume, and projector of other lucubrations no leſs uſeful and important.

Chemical Eſſays. By R. Watſon, *D. D. F. R. S.* [*Concluded from p.* 337.]

THE fourth Eſſay of the firſt volume treats of fire, ſulphur, and phlogiſton, the theoretical opinions reſpecting each of which Dr. Watſon delineates with his uſual perſpicuity and preciſion.

The fifth Eſſay examines the origin of ſubterraneous fires. Mr. Lemery, our author obſerves, is the firſt who illuſtrated by experiment the origin of ſubterraneous fires. He mixed twenty-five pounds of powdered ſulphur with an equal weight of iron filings; and having kneaded the mixture together, by means of a little water, into the conſiſtence of a paſte, he put it into an iron pot, covered it with a cloth, and buried the whole a foot under ground. In about eight or nine hours time the earth ſwelled, grew warm, and cracked, hot ſulphureous vapours were perceived, flame enſued, and, in a word, a volcano in miniature was produced.

Dr. Watſon remarks, that though it is certain from experiment, that mixtures of iron and ſulphur, when moiſtened with a proper quantity of water, will ſpontaneouſly take fire; yet the origin of ſpontaneous fires cannot, with any degree of probability, be referred to the ſame principle, unleſs it can be ſhewn, that nature has combined iron and ſulphur in large quantities, and diſtributed the compoſition through various parts of the earth. That this is actually the caſe, is confirmed by many obſervations.

In the ſixth Eſſay the author treats of vitriols, and the reputed tranſmutation of iron into copper. Of the origin of vitriol he gives the following account.

'The nature of the reſidue, reſulting from the fermentation of iron filings and ſulphur, may be eaſily aſcertained. Its taſte indicates that it contains ſome ſaline ſubſtance; in order to ſee what that ſubſtance is, it muſt be boiled in water; by this means all the ſalt contained in it, of whatever quality it may be, will be extracted. The water, containing the ſalt in

in ſolution, being filtrated, evaporated, and cryſtallized, according to the uſual mode, we ſhall obtain large ſaline cryſtals, of the colour of an emerald, and of the figure of a lozenge. This ſalt is called green vitriol; green from its colour, and vitriol from its reſembling vitrum, or glaſs, by its tranſparency.

'This ſalt certainly did not exiſt, either in the ſulphur, or in the iron, it muſt therefore ariſe from their mixture; but from a mere mixture of ſulphur and iron, no ſalt can be extracted, unleſs the ſubſtances of which it conſiſts, have been, by ſome means or other, decompoſed. The reader may probably recollect, that ſulphur is compoſed of two things,—of an acid, and of phlogiſton.—Iron alſo is compoſed of two things,—of an earth, and of phlogiſton. During the fermentation of the maſs of ſulphur and iron, the phlogiſton, or inflammable part of them both, is diſperſed; and, indeed, in being diſperſed, it becomes the cauſe of the heat, fire, and flame, obſervable in that maſs. The inflammable part, both of the ſulphur and of iron, being diſperſed, there remains the acid of the ſulphur, and the earth of the iron. The acid of ſulphur is a very ſtrong acid, it diſſolves many bodies with great facility, and when it is diluted with water, it, in particular, diſſolves iron; and, by its union with the earth of iron, it compoſes the ſalt in queſtion.'

The ſubſequent obſervations explain the nature of that tranſmutation of iron into copper, which has appeared ſurpriſing to ſome travellers.

'Blue vitriol conſiſts of copper united with the acid of vitriol: if to a ſolution of blue vitriol you add a piece of bright iron, it will preſently become covered with a coppery coat, the copper will all be precipitated, and the iron will be diſſolved in its ſtead. The proof of this reaſoning is eaſy; the matter which is precipitated may be melted into copper, and the liquid part may, by evaporation and cryſtallization, be made, not into blue, but into green vitriol; that is, into a combination of the vitriolic acid and iron. Hence it is ſaid, that the acid of vitriol has a greater affinity with iron, than it has with copper, becauſe it quits copper to unite itſelf with iron. In order to be convinced of the truth of what is advanced, we need only dip a bright key into a ſolution of blue vitriol, and we ſhall ſee the key preſently becoming covered with a copper-coloured pellicle.'

The four ſucceeding Eſſays in this volume are allotted to the following ſubjects reſpectively, viz. of nitre, ſaltpetre, and the application of its acid to the inflammation of oils and the congelation of quickſilver; of the manner of making ſalt-

ſaltpetre in Europe, and of its generation; of the manner of making ſaltpetre in the Eaſt Indies; of the time when gunpowder was diſcovered.

The firſt Eſſay of the ſecond volume treats of the compoſition and analyſis of gunpowder; the ſecond is employed on common ſalt; the third, on common ſalt and nitre as manures; and the fourth, on the ſaltneſs and temperature of the ſea. In this Eſſay, the author recites the different opinions reſpecting the cauſe of the ſaline impregnation of the ſea; ſeeming to favour that hypotheſis which accounts for the phenomenon upon the principle that ſea ſalt is conſtantly and abundantly generated, both on the ſurface of the earth, and in the boſom of the ocean.

The author alſo mentions ſeveral experiments which have been made for aſcertaining the ſaltneſs of the ſea in different places; and he favours us with the following eaſy and ſimple method of determining this problem.

'Take a clean towel or any other piece of cloth, dry it well in the ſun or before the fire, then weigh it accurately, and note down its weight; dip it in the ſea water, and, when taken out, wring it a little till it will not drip, when hung up to dry; weigh it in this wet ſtate, then dry it either in the ſun or at the fire, and, when it is perfectly dry, weigh it again. The exceſs of the weight of the wetted cloth above its original weight, is the weight of the ſea water imbibed by the cloth; and the exceſs of the weight of the cloth, after being dried, above its original weight, is the weight of the ſalt retained by the cloth; and by comparing this weight, with the weight of the ſea water imbibed by the cloth, we obtain the proportion of ſalt contained in that ſpecies of ſea water.'

Dr. Watſon remarks, that whoever undertakes to aſcertain the quantity of ſalt, contained in ſea water, either by this or any other method, would do well to obſerve the ſtate of the weather preceding the time when the water is taken out of ſea; for the quantity of ſalt contained in the water near the ſurface, may be influenced, both by the antecedent moiſture, and the antecedent heat of the atmoſphere. This leads him to the conſideration of a queſtion propoſed by Ariſtotle, Why are the upper parts of the ſea ſalter and warmer than the lower? In treating of this ſubject, we meet, beſides experiments, with ſeveral judicious remarks, which evince the author's ſcientific learning and ingenuity.

The fifth Eſſay is employed on the means of procuring freſh water from ſea water, by congelation, and by diſtillation; the ſixth treats of calcareous earth, crude and calcined; the

ſeventh,

ſeventh, of clay, marle, and gypſeous alabaſter or plaſter ſtone; and the eighth, of pit-coal.

The ſeveral Eſſays in thoſe two volumes are written with ſuch a happy perſpicuity as places the ſubjects in the cleareſt light, and renders the proſecution of chemical enquiries no leſs agreeable than inſtructive. We therefore hope that the ingenious author will proceed with the two other volumes, wanted to the completion of his plan: nor can we entertain the ſmalleſt doubt that he will be animated to accompliſh the work, from the general approbation ſo eminently due to the judicious ſpecimen now publiſhed, which at once unites ſimplicity with ſcience, and eſtabliſhes philoſophical ſpeculation on the baſis of eaſy experiment.

Divine Benevolence aſſerted; and vindicated from the Objections of ancient and modern Sceptics. By Thomas Balguy, *D. D.* 8*vo.* 2*s.* 6*d.* L. Davis.

THE divine goodneſs is conſidered by ſome writers, as conſiſting wholly in benevolence; by others, as comprehending ſome other moral perfections, not perhaps reducible to this head. But the idea of benevolence is by all writers included under that of goodneſs; and is at leaſt a very affecting and intereſting part of it: and this only is the ſubject of the preſent diſquiſition.

That the author of nature has been influenced by a benevolent principle, both in framing and preſerving the univerſe, is uſually proved from the degree of happineſs actually produced in this ſyſtem; or at leaſt from the prepollency of good. But this argument alone may not perhaps give entire ſatisfaction to a ſcrupulous enquirer. If we conſider the good only, excluſively of the evil, our premiſes will be too narrow to ſupport our concluſion. If we conſider both we may more eaſily ſatisfy ourſelves than prove to the conviction of others that the good exceeds the evil.

There are indeed writers of great authority who think we may demonſtrate the goodneſs of our Creator from the marks and effects of goodneſs diſcernible in his works. When this is once done, we need not, they ſay, pay any regard to contrary appearances, for that difficulties are not to be urged againſt demonſtration. They certainly are not: but in the preſent caſe, it is to be feared the term is miſapplied. For we ſhall not be juſtified on any ſound principles of logic in drawing an univerſal concluſion from a partial and imperfect

view.

view. The intention of our Maker is to be collected from the whole ſyſtem of nature; ſo far at leaſt as falls within our obſervation, not from detached parts of it. We have no right therefore to form any judgement about it, till the evils, as well as the goods, of life, have been fully conſidered.

The other method of arguing, viz. from the prepollency of good ſtands indeed on a wider, but not perhaps on a ſurer bottom. It is difficult for a man to eſtimate any ſingle pleaſure or pain, felt by another man: ſtill more difficult to compute the ſum of his pleaſures or pains, and then to balance the account. How then ſhall we be able to eſtimate the clear amount, whether of happineſs or miſery, among the whole race of mankind, eſpecially if it be conſidered, how very ſmall a part of our ſpecies falls directly under our obſervation?

It may be more ſatisfactory, then, to conſider ſeparately the various cauſes of pleaſure and pain; and to examine how far theſe oppoſite effects were deſigned or accidental; that is, whether either or both were ultimate ends. If the conſtitution and laws of every part of nature appear ultimately intended to produce good, it cannot but be the joint intention of all the parts. We ſhall have no ſufficient reaſon to reject this concluſion, if many of the phænomena, not all, ſhew an intention of producing good; and no part or circumſtance, ſhew an intention of producing evil, except only in ſubordination to good; which, to the purpoſe of the preſent enquiry, is no real exception.

On theſe principles our author conſiders the ſeveral parts of the univerſe, the particular laws to which each of them is ſubject; and the general laws, which extend through God's whole adminiſtration.

He firſt premiſes ſome general obſervations, and then proceeds to examine the circumſtances within and without us, which afford a preſumption of divine benevolence.

The appetites and ſenſes, being immediately neceſſary to the preſervation of the individual, and continuance of the ſpecies, are, he ſays, ſo far no marks of benevolence. But the capacities we enjoy of receiving agreeable ſenſations, imply a farther deſign than this. For the ends juſt mentioned might have been as fully accompliſhed by painful ſenſations only; or, it may be, without any ſenſations at all. Whereas, 1. the gratification of our appetites, not only removes pain, but gives poſitive pleaſure; 2. the ſenſes of ſight and hearing are avenues both to their proper pleaſures, and to others, as of beauty and harmony; 3. all the ſenſes enable us to find

and attain objects of agreeable ſenſation, and to avoid the contrary.

This reaſoning is applicable to our motive powers. They are not only neceſſary to our preſervation, but they contribute greatly to our pleaſure.

From hence he infers, that the conſtitution and frame of our bodies afford a ſtrong preſumption of benevolence.

In like manner, he ſays, the correſponding proviſion of external things may alſo be conſidered as neceſſary to the preſervation of life. We could ſcarcely ſubſiſt, eſpecially in the colder climates, if materials were not provided us for cloaths and houſes; and we are incapable of ſubſiſting at all without food.

But, though no concluſion can be drawn from the bare ſupply of our neceſſities, yet the liberal ſupply of them is a conſideration of great weight. The proviſion, which is made, of a variety of objects, not neceſſary to life, and miniſtring only to our pleaſures, and the properties given to the neceſſaries of life themſelves, by which they contribute to pleaſure, as well as preſervation, plainly ſhew a farther deſign than that of giving us exiſtence; a deſign of giving us a happy exiſtence.

Our author in the next place conſiders the faculties of the mind, the underſtanding, the will, and the paſſions; and ſhews, that each of them are adapted to good ends, though accidentally the occaſion of evil. Some of his obſervations on the paſſions are exhibited in one point of view, in the following remarks, which are chiefly taken from Mr. Hutcheſon's excellent treatiſe on that ſubject.

'The appetites of hunger, thirſt, ſleepineſs, prevent us from neglecting the means of preſervation; inform us of the times, when theſe means are to be uſed; and overcome our averſion to labour in the attainment of them.

'2. The appetites of the ſexes prevent us from neglecting the means of continuing the ſpecies; and overcome the apprehenſion of expence and trouble in the care and education of children.

'3. The ſenſe of external pain is, in a good meaſure, neceſſary to reſtrain us from hurting ourſelves: the pains of ſickneſs, to put us on ſeeking for proper remedies. Nor is the degree of theſe pains too acute. For we ſee, in fact, they are not always ſufficiently acute, to anſwer their ends completely.

'4. The various tribes of ſelfiſh affections and paſſions are all the reſult of theſe few neceſſary principles: and therefore this part of the conſtitution of our nature affords us no arguments againſt the benevolence of its Author.

'5. Were

'5. Were the ſelfiſh appetites and paſſions left alone, we ſhould be greatly indiſpoſed to acts of beneficence, and frequently engaged in acts of a contrary tendency. They are properly balanced therefore by a ſympathy with others: whence it comes to paſs, in a variety of caſes, that their intereſts become ours; and excite ſimilar paſſions in our minds. This ſympathy is ſtrongeſt where it is moſt needful: i. e. in the misfortunes of others. The pain we feel from compaſſion is of evident advantage to mankind.

'6. The oppoſite paſſion of reſentment is neceſſary to reſtrain injuſtice, (the effect of ſelfiſh paſſions frequently, and ſometimes of ſocial) by making it dangerous to the aggreſſor.

'7. Shame and remorſe either reſtrain us from ill conduct, or lead us to repent and reform. They cannot be thought too ſtrong. For they are often found ineffectual.

'8. Any increaſe of the ſelfiſh paſſions, without a higher degree of nnderſtanding, would make men unfit for ſociety: and, on the other hand, an increaſe of the ſocial paſſions would qualify us to be the heroes of romance, rather than reaſonable beings.'

In the preſent ſtate there is a mutual dependence between man and other animals. A queſtion then ariſes, how far this conſtitution of things is favourable to the doctrine of divine benevolence. On this ſubject our author makes the following remarks.

'Men unqueſtionably receive benefit, in various ways, from the brute creation: and they, in return, from the ſkill and induſtry of men. Now,

'1. This is an argument of God's benevolence to men: which appears by his making ſo plentiful a proviſion for their convenience and happineſs.

'2. It is alſo a proof of his benevolence to inferior creatures. For inanimate and vegetable ſubſtances might have anſwered our uſes juſt as well. The addition therefore of life and ſenſe ſhews, it was God's intention to give room for more happineſs in his creation; and, the care we take of brute animals being the condition of our deriving advantage from them, it appears to have been farther intended that ſuch care ſhould be taken.

'Obj. Some brutes are uſeleſs; others deſtructive to man; and they, on the other hand, ſuffer and die for his convenience. To this may be anſwered,

'1. That the uſeleſſneſs of any part of the animal creation, only ſhews the dependence not to be univerſal. Still theſe very animals, however uſeleſs to us, afford arguments of divine benevolence: for they are all of them made capable, in ſome degree, of enjoying pleaſure.

'2. The brutes, which are deſtructive to men, afford no argument of malevolence —For it was not the intention of nature

that men ſhould be immortal; and the manner of their dying is a circumſtance of little moment.

3. To the remaining part of the objection we ſay; thoſe brutes, which are uſeful to man, derive in general more good than ill from their connexion with him. If the lives of ſome of them are ſhortened by it, they have, while they live, care taken of them, and a better proviſion is made for them in all reſpects, than they were capable of making for themſelves. Add to this, that a much greater number of theſe animals is ſupported by human induſtry, than could poſſibly have ſubſiſted, if the earth had remained without cultivation.

'It is true, indeed, that men ſometimes abuſe the power they have over animals. But what power will they not abuſe?'

The next object of our author's enquiry is thoſe more general laws, which extend through God's whole adminiſtration.

Under this head he ſhews, that the general principles, by which men are excited to action, are what they ought to be; that the uniformity, with which God governs the world, is abſolutely neceſſary in a diſpenſation of things, adapted to the uſes of an intelligent and active being; and that the continual oppoſition made to divine government by human agents afford us no cauſe to doubt of the benevolence of our Maker.

In the laſt part of this tract the author endeavours to prove, that happineſs is actually prepollent in the preſent ſyſtem.

'Let each man conſider himſelf.—Does he not think life a benefit? Would he not think the loſs of it a misfortune? Are not his pleaſures more frequent, tho' leſs attended to, than his pains? Are not the deep impreſſions, made by theſe, to be imputed more to the rarity, than the degree, of them? Does he not paſs a conſiderable part of every day in a manner which gives him ſome pleaſure? Are not thoſe days comparatively few, in which he has found any conſiderable degree of bodily pain? Is not his uneaſineſs of mind leſs frequent and permanent, than his chearfulneſs and ſatisfaction?

'To theſe queſtions, no doubt, different anſwers will be given by different men. But he who anſwers them all in the affirmative, has at leaſt one good argument, and in which he cannot well be deceived, for admitting the doctrine of prepollent good.

'Let each man conjecture, as well as he can, concerning the happineſs of his friends and acquaintance, and of all thoſe who come under his immediate notice.—Poſſibly he will find many of them furniſhed with various means of pleaſure; few of them ſubject to great misfortunes: many more healthy than ſick; many more, competently provided with the conveniencies of life, than ſtruggling with want and difficulties; many more, poſſeſſed of friends

friends and relations, whom they love and who love them, than oppreſſed and perſecuted by enemies; many more, happy in the hope of future good, than alarmed by the fear of impending evil.—He who finds this to be a true repreſentation, will be ſtill more ſtrongly inclined to admit the prepollency of good in our preſent ſyſtem.

'It muſt not be thought an objection to this concluſion, that many more are poor, than rich. For we only give the name of rich to thoſe who are peculiarly ſo: as of beautiful, wiſe, ſtrong, tall, to thoſe who are above the common rate. It will be enough to ſatisfy an impartial inquirer, if he finds many more in plenty, than in want: i. e. able to provide what their ſtation in life requires, and not unhappy from the deſire of a higher ſtation.

'Let each man examine the moſt authentic accounts of diſtant times and places. Poſſibly he will ſee cauſe to conjecture, that the perſons unknown to him have not, in general, been leſs happy, than thoſe he knows. If, in other ages and nations, the circumſtances of mankind appear not ſo favourable as in ours; it is probable, however, that the wants and the tempers of men are every where accommodated to their circumſtances, at leaſt in a conſiderable degree; and that others may even be happy in thoſe ſituations, in which we ſhould think ourſelves exquiſitely miſerable.

'Thus the inhabitants of ſome parts of Africa might appear to us to be in the loweſt and moſt wretched ſtate; as wanting almoſt every advantage of ſocial life. No arts, learning, laws: and, of courſe, a very precarious enjoyment of their lives and poſſeſſions. Yet it has been found, that theſe very men, when removed to England, have regretted the loſs of their own country, and expreſſed the utmoſt impatience to return to it. Which could not poſſibly have been the caſe, if they had not, on the whole, been pleaſed with their former ſituation.

'If this appears to be a juſt view of the ſtate of mankind, it muſt be owned, that the preſent ſyſtem of things produces prepollent good.'

There are ſome objections alleged againſt this eſtimate of things, which our author has obviated: the laſt, with its anſwer, is as follows:

'The objector concludes, that this world is a place of miſery, becauſe the chief objects of hiſtory, in every age, have been the calamities of mankind.—But there is very little force in this objection. For

'1ſt. Hiſtory deſcribes the changes only in public affairs; not the continuance of peaceful government, and the happy influence of it. Theſe, from their very nature, can have little room in an hiſtorical narration; though they may do well enough for a panegyrical declaimer. For it is clearly impoſſible, that a writer ſhould collect and deſcribe the various enjoyments

of particular families, living under equal laws. They are not known to him: they ſeldom, if ever, become public. Whereas the oppreſſions of magiſtrates; the tumults of ſubjects; war, famine, peſtilence; are open to general obſervation.

'2dly. If ſuch events could be known, they would not be related. For the hiſtorian is chiefly employed about the tranſactions of governors, and no farther conſiders private perſons than as acting under them, or againſt them. He deſcribes, therefore, the miſchiefs which men ſuffer, either from the abuſe of power, or the reſiſtance made to it; from the wars in which they engage, or which they are obliged to repel; and from every inſtance of civil or of foreign diſſenſion. But the good derived from a regular adminiſtration of juſtice is paſſed over; as the ſupreme magiſtrate does not immediately appear in it.

'3dly. Hiſtorians are moſt apt to enlarge on ſuch events as will be moſt affecting to their readers. They know the ſtrength of compaſſion; and they know, how pleaſing it is to the human mind. They therefore deſignedly expatiate on ſcenes of diſtreſs, becauſe they are ſure men will delight in the repreſentation.

'4thly. If the obſervation have any force at all, it rather lies on the contrary ſide. For ſince hiſtorians are chiefly employed in deſcribing the evils of life; it looks, as if they thought theſe more remarkable than the goods: and this again is a preſumption, that they are leſs common.—Juſt as, in a hiſtory of the heavens, an aſtronomer would not relate, day by day, the cuſtomary changes of light and darkneſs: but would enumerate eclipſes or comets, or any other unuſual phænomena.

'But, beſide what has been ſaid, in anſwer to each of Wollaſton's objections, they are all liable to one very obvious anſwer, viz. that he has only attended to one ſide of the queſtion. He has dwelt largely on the melancholy parts of human life; but, in a great meaſure, overlooked its enjoyments. A pen like his could, with equal eaſe and ſucceſs, have painted the happineſs of our preſent ſtate, and given it the appearance of a paradiſe.—But to form a true eſtimate, we muſt ſet one thing againſt another; and afterwards pronounce, if we can, on which ſide the balance turns.—In the mean time we may diſcern, on the firſt face of things, that the Author of Nature is not malevolent; and that therefore we have nothing to oppoſe, from fact and experience, againſt the various proofs of kind intention, which were alledged in the firſt part of this treatiſe. Probably, indeed, an impartial inquirer will go farther than this: and will appeal to experience for a full and final confirmation of the doctrine of Divine Benevolence.'

This tract is drawn up in a cloſe argumentative form; and on this account, may be leſs acceptable to the ſuperficial than the learned reader. But it contains a juſt and impartial eſtimate of human life, with reſpect to happineſs or miſery, and

and many probable arguments of a benevolent intention in the Author of Nature.

It is a ſpecimen of a larger work on the ſubject of natural religion; and ſeems to have been publiſhed with a view to obviate the objections advanced by Mr. Hume in his Dialogues, publiſhed in 1779.

Select Diſſertations from the Amœnitates Academicæ, *a Supplement to Mr.* Stillingfleet's *Tracts relating to Natural Hiſtory. Tranſlated by the Rev.* F. J. Brand, *M. A. Vol. I. 8vo. 5s. 3d. in boards.* Robſon.

THIS, like moſt other miſcellaneous works, conſiſts of ſuch heterogeneous matter, that we cannot gratify either ourſelves or the reader, in giving a general and conciſe view of its contents. The preſent volume is the forerunner of another, which the author tells us is already in the preſs. The title acquaints the public of the rich ſource whence the materials are taken. There is little judgment neceſſary in extracting from a work which is altogether excellent. There is, beſides, but a ſmall portion of learning requiſite to tranſlate into tolerable Engliſh that vulgar Latin, which, if endured by the ear, is eaſily comprehended by the underſtanding. We are, for theſe reaſons, to look for a proper teſt of the author's chief merit in the new matter which he has added to this work. He has annexed ſome tables which, we think, will be found very uſeful; thoſe preſent the eye, at one view, without the toil of ſearching, with the principal features of many deſcriptions, which, as he juſtly obſerves, ſerve only to perplex and elude the attention and embarraſs the text, when they are incorporated with it.

As this miſcellany contains the productions of a variety of diſtinguiſhed authors, we ſhall fix upon the moſt brilliant name in the catalogue, and, from a diſſertation delivered by the great Linnæus on the increaſe of the habitable earth, preſent our readers with a ſpecimen of Mr. Brand's ſtyle, as a tranſlator.

Amongſt other things which the Swediſh philoſopher finds himſelf obliged to account for, in order to ſupport the imaginary fabric he has raiſed, is the manner in which the ſeeds of different vegetables might be diſperſed from one ſmall ſpot over the wide extent of the world.

'Some plants, ſays he, are propagated by branches and ſuckers, as the rhizophora, and the arbor de rais, whoſe branches

bending down toward the earth, ſtrike freſh roots; the curved part produces new branches, which with their growth becomes again inflected; and if we may believe tradition, Artaxerxes, with his whole army, paſſed a night under the branches of one of theſe trees: beſide the roots of ſome vegetables creep horizontally under the earth; thus plants are renewed, multiplied, and produce new ſuckers *.

'It appears from this view of the ſubject, that even a ſingle plant, if it were preſerved from animals and every other accident, might have cloathed and covered the ſurface of the whole globe. Let us ſuppoſe that plant to have been a ſingle annual, with one flower, and two ſeeds only; in the firſt year it would produce two, the ſecond four, the third eight, and on the twentieth year there would be 1,048,600 individuals of that ſpecies. What myriads would 6000 years have produced? but a plant whoſe increaſe is ſo ſlow is not to be found in nature, for, as we have obſerved above, they all produce ſeeds in great numbers.

'I muſt intreat your attention to another neceſſary part of my ſubject, which is to prove how, *from a ſingle central ſpot, a plant of a given ſpecies may be ſo diſſeminated as to be found in all parts of the world.*

'The efficacy and force of the air is the firſt thing which preſents itſelf to our conſideration; which by the admirable inſtitutions of Providence, in autumn in particular, even rocks our ſolideſt buildings, and ſhakes the trees ſo that their leaves fly in the air like flakes of ſnow: but as it bruſhes over the face of the earth, it raiſes thoſe ſeeds which were dropped, and carries them along to diſtant regions, where they are left to germinate; ſcarcely an age is paſt ſince the Canadian erigiron † was brought from America to the phyſic gardens at Paris; the ſeeds being carried by the winds, the plant is already diffuſed over France, the Britiſh iſlands, Italy, Sicily, Holland, and Germany. The antirrhinum minus ‡ of Bauhin is now a common plant about Upſal, though it undoubtedly was diſſeminated from the academical gardens: the datura §, cotula ‖, berberis, and the American gnaphalium ¶, might be brought as further confirmations of this point, if the ſhortneſs of time would permit it. Nature has elevated the ſeed veſſels of plants upon trunks or high ſtems, that their ripe ſeeds may be carried a great way by the wind ⸸.

'If we regard the figure of the capſules of vegetables, we ſhall find them opening at the apex; leſt the ſeeds ſhould drop out even when ripe, without being widely diſperſed by the wind:

' * There are forty-eight genera enumerated by Linnæus, whoſe multiplication is thus increaſed.'

' † Flea-bane.' ' ‡ Leſs toad-flax.' ' § Thorn-apple.' ' ‖ May weed.' ' ¶ American cud-weed.'

' ⸸ Linnæus gives liſts of 365 genera whoſe ſeeds are further diſperſed by this means.'

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the hyoſcyamus * has a cover on the top of the ſeed veſſel, which opens horizontally when they arrive at maturity, but they do not fall out unleſs the plant be ſtrongly ſhaken, that the ſeeds may be very widely ſcattered: without this cover of the capſule they would be in danger of periſhing by drought, or germinating by moiſture *there* †. That ſome ſeeds may be diſperſed at a great diſtance from the parent plant, nature has furniſhed them with ſomething like wings, and a pappous down, by which, after they come to maturity, they are carried up in the air, and have been known to fly to the diſtance of fifty miles ‡. The divine wiſdom has ordered in others, that their containing veſſels ſhould expell them as ſoon as they are ripe, and often dart them to a great diſtance §: the ruellia only darts out its ſeed under a wet dropping atmoſphere, ſuch weather is neceſſary for them, leſt they ſhould periſh at firſt by drought. Others are furniſhed with hooks, by which, when ripe, they adhere to the coats of animals, and are carried by them to their lodging places; moſt of theſe vegetables require a ſoil enriched with dung ‖.'

In a manner alike entertaining and inſtructive does the great Swediſh philoſopher proceed to ſhew how the birds of the air, animals of different kinds, the human race—the rains, the rivers, and the ſea, are employed by nature to diſperſe the inhabitants of the vegetable kingdom over the ſurface of the extenſive world. While, however, we are informed and delighted, in contemplating this ſingle part of his ſyſtem, it may be neceſſary, in ſurveying the chief corner-ſtone of his building, to animadvert conciſely upon the philoſopher, and more diffuſely upon his tranſlator and commentator.

To give the paper we are now examining the leaſt appearance of truth, it was abſolutely neceſſary, that Linnæus ſhould prove all the dry land at this time viſible, to have been originally in a watery ſtate, or, in other words, that this whole globe conſiſted of nothing but ſea, excepting the little ſpot between the tropics on which he is pleaſed to fix the Garden of Eden.—Here were collected the firſt parents, not only of mankind, but of every plant, inſect, bird, and beaſt. He might likewiſe, we think, with equal probability, have given the fiſhes a place in his cabinet. It was, however, neceſſary

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'* Hen-bane.'

† There is a hideous long diſtance between this vulgar and awkward concluſion of the period, and the top of the plant which it refers to.

'‡ One hundred and thirty-eight genera have winged or pappous ſeeds, or inflated ſeed veſſels.'

'§ We have a liſt of twenty-nine genera with elaſtic ſeed veſſels.'

'‖ Linnæus names fifty genera thus armed.'

for

for this primeval aſſembly, that Linnæus ſhould build them a high mountain, which Mr. Brand with great ſagacity pulls down, by obſerving that no ſuch mountain is at this time known to geographers. The commentator, notwithſtanding, ſtill clings to his maſter, follows him over this heap of ruins, and with all his might endeavours to ſupport a ſuperſtructure, the foundation of which he repeatedly ſaps with his own hand: Adam and his family increaſed and multiplied, ſo that the apartments in a ſingle mountain were ſoon found to be too few to ſupply them all with lodgings; the ſea, in the mean time, was complaiſant enough to change himſelf into a different element; or, more plainly, the paradiſaical ſpot extended on all ſides, in conſequence of the tranſmutation of water into earth: this commodious revolution is found to be agreeable to ſome facts which Linnæus obſerves to have taken place on the coaſt of Weſt Bothnia, where the ſea, he ſays, 'decreaſes every ten years four inches and five lines perpendicularly.' But ſurely this is a ſupply too ſmall for the vaſt increaſe of plants, &c. which, according to his own account, muſt have been generated in that time. Beſides, if we were to build a ſyſtem from what we ſee on the ſhores of Yarmouth, perhaps we might allow our venerable philoſopher ſome poſſible increaſe for his paradiſaical dominions; but if, on the other hand, we went but a few miles along the Norfolk coaſt, we ſhould diſcover, near Cromer, ſuch facts as would induce us to curtail thoſe dominions again; or to believe that, inſtead of the change ſuppoſed by Mr. Brand, there was really a change not of water into earth, but of earth into water.—It is a common obſervation, that one great genius always improves upon another. This is the caſe with Mr. Brand, in his notes on this diſſertation; he ſoon leaves Linnæus at an immenſe diſtance behind him. He diſcovers, in the firſt chapters of Geneſis, that the very order of creation given in ſacred hiſtory is in perfect harmony with the Linnæan ſyſtem. He changes the Latin verſes quoted in the original into verſes *of his own*; and ſtill farther, not contented with mere facts, he proceeds to explain their cauſes. He appeals to the authority of Black and Boyle; but, like other great writers, ſcorns to give any particular references. The former he calls to his aid in ſupport of the idea, that water is changed into earth by trituration and evaporation; and the latter he produces as an evidence, that by repeated diſtillation $\frac{3}{4}$ of an ounce of earth may be extracted from an ounce of water. Hence he deduces the datum, which gives riſe to a moſt formidable appearance of algebraical characters. If, reader, you have patience to go through this curious problem, or even if you be the author,

we would aſk you, whether this demonſtration has no involved in it this abſurd ſuppoſition, that the $\frac{1}{10}$th of an inch of water raiſed each day from the ſurface of the ſea by evaporation, experiences the ſame change as if it had paſſed through a hundred diſtillations; or, in other words, that the effect produced in that portion of water which is each day abſorbed by the atmoſphere, in conſequence of the action of the ſun's rays upon it, is adequate to a change which the ſame would undergo, in caſe it were diſtilled a hundred times with a heat equal to what is uſually employed by chemiſts in this operation.

Notwithſtanding the high honour which Mr. Brand would give thoſe experiments, by ſaying that they tend to confirm Newton's theory of the figure of the earth; notwithſtanding likewiſe the great authority which they derive in his opinion from their agreement with that theory, we feel this curious mode of arguing in circulo to be alike feeble with all others of the ſame kind; a few ſimple facts overturn all that ſtructure which he has built on the ſanction of a name, and which, before he concludes this note, like the baſeleſs fabric of a viſion, vaniſhes wholly out of his own ſight. We cannot gueſs what the author deſigned by the pompous diſplay of mathematical knowlege which he attempts to give in this note: when, before he concludes his comment, he enumerates the various effects of ſtorms and other cauſes, which ſhew that his demonſtration is as uſeleſs and undeciſive as its principles are fallacious. In his own opinion the formation of the various ſtrata cannot be accounted for upon this ſyſtem, without meeting difficulties that are ſeemingly inſuperable; for how can the ſea, which by evaporation ſhould depoſit but one ſpecies of earth, by the ſame operation produce the varied ſtrata which we diſcover in the bowels of the earth?—What a wonderful paſſion is the love of ſyſtem! What elſe could create the phrenzy which indulges, much leſs publiſhes, the weak and extravagant notion, that the ſea has had its dreaming and waking fits!—Hear the author, in the expreſſion of his own conjectures.

'Theſe (viz. the different earths) would never be found ſimple in thick ſtrata, unleſs we could ſuppoſe that evaporation was ſuſpended for ſome centuries in a given part of the ſea, while the waters by agitation alone produced a ſtratum of clay—And again, that theſe remain at reſt for another period, while a thickneſs of chalk was generated above it by evaporation; *not to mention mineral and ſulphureous ſtrata.*'

What does Mr. Brand mean by this conciſe intimation at the end of his period? Does he wiſh us to conjecture, like him-

himſelf, that the ſea has a greater number of ſleeping fits than thoſe he alludes to? The author, however, though ſo very lofty in his reveries, is very humble in his profeſſions: 'The arguments, he ſays, which may be alledged on both ſides of this queſtion are weighty, and I wiſh rather to call the attention of abler men to them, than to decide upon them myſelf.'

It is our duty here to obſerve, that the author has omitted the greateſt part of what may be ſaid on one ſide of the queſtion. 1. Suppoſe that after diſtillation we find a depoſit of earth in the retort made uſe of, is the tranſmutation of water into earth the neceſſary conſequence of this fact? If not, it may be aſked whence does the earth appear? The veſſels, ſay they, are perfectly clean, the water is collected from ſnow at a great diſtance from all towns: ſo that the element in this experiment is operated upon while in its greateſt purity. It is anſwered, that no portion of our atmoſphere can, without great abſurdity, be ſuppoſed entirely free from earthy particles; the aſcent of ſmoke, and a variety of other weighty ſubſtances in the vicinity of great towns, is a ſufficient evidence of a ſimilar power which the air may have to load itſelf in different circumſtances. Beſides, does the water itſelf aſcend without being attached to ſome part of thoſe ſubſtances with which it is loaded in a condenſed ſtate? We have ocular demonſtration that particles of mercury will aſcend in a medium of water attached to particles of air; and what is ſtill more to the point, we know that water carries up into the atmoſphere, in contact with it, ſome of the moſt weighty ſaline ſubſtances.—A variety of other circumſtances might be enumerated, which, co-operating, might very well account for the depoſit of the earth in diſtillation, without ſuppoſing a tranſmutation of water into earth. But, 2. How is this diſtillation carried on? if in cloſe veſſels, if no communication be made with the open air, the experiment is by no means analogous to the evaporation which takes place in nature; but if there be a communication with the air, how is the preciſe quantity of water diſtilled to be aſcertained? How can the 150 diſtillations, which Mr. Brand ſuppoſes, be carried on without an immenſe loſs of water? or, in other words, without ſufficient reaſon to believe his mathematical calculation as inaccurate as it is in itſelf abſurd and inſignificant? Some perſons indulge a vain affectation of obtruding algebraical characters on every trifling occaſion, with the view of appearing learned in the ſight of the vulgar and the ſuperficial part of readers. But, 3. Mr. Brand ſeems to have read the

inimitable diſſertation of the abbé Fontana on this ſubject; and we are ſorry to obſerve has omitted ſome particulars of that publication, which are of great weight in the preſent queſtion. He does not mention that the abbé uſed ſeveral different kinds of glaſs in his experiments; and that the water uſed was the ſame in each, yet the earth depoſited was entirely different; that the little portion of air included in each veſſel was different in different veſſels; nor, does the author ſeem to remember, or to know, that this portion of air alone, when kept in a long heat *, was ſufficient to produce a corroſion of the glaſs, which might partly account for the depoſit of the earth. In ſhort, this Diſſertation, while it ſhews the extent of imagination enjoyed by Linnæus, is, at the ſame time, a proof that Mr. Brand has choſen a ſubject which he has neither carefully examined, nor ſufficiently conſidered. We would not, however, be ſo free in our ſtrictures on this part of the work, without giving it the general character we think it juſtly deſerves. The author's induſtry, in toiling through a great deal of bad Latin, pro bono publico, is highly commendable; nor do we leſs applaud his charity in ſupplying the deficiencies of many excellent naturaliſts whoſe knowlege of language does not extend beyond that of their own country.

The reader will meet, as he proceeds, ſeveral diſplays of affectation; a number of inaccuracies in the arrangement of words and ſentences; grammatical errors in great abundance; a moderate ſhare of obſcurity; but, upon the whole, a tolerable portion of amuſement and inſtruction, for which he will think himſelf perhaps more obliged to the merit of the original, than to that of Mr. Brand, either as a tranſlator or commentator. *C.*

Candid Thoughts; or, an Enquiry into the Cauſes of National Diſcontents and Misfortunes ſince the Commencement of the preſent Reign. 8*vo.* 1*s.* 6*d.* Nicoll.

THERE is hardly any writer who does not lay claim to candour, as well as to juſtice, even when he treats an adverſe party in politics with the greateſt ſeverity. We muſt, however, acknowlege, that the author of the preſent pamphlet has, in our opinion, an unexceptionable title to the epithet prefixed to his enquiry. He inveſtigates his ſubject in a calm, diſpaſſionate manner, and makes many juſt obſervations.

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* See Dr, Prieſtley's fourth volume on Air, p. 378.

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This ſenſible writer imputes the national diſcontents and misfortunes to a variety of cauſes. The following is the firſt which he mentions.

'The attachment of the ſovereign to the earl of Bute, was ſoon diſplayed by ſignal marks of confidence and favour. He was called from retirement to offices of public truſt, and in a few months appeared in the moſt important miniſterial character. That the integrity and abilities of the man were intimately known to his maſter—that private friendſhip might be admitted to have ſome influence in the choice—that it was candid to ſuſpend judgment, and to found approbation and cenſure upon the actual meaſures purſued by the new miniſter, were arguments which could not find entrance into the ears of thoſe, who were ſtung with the apprehenſion of loſing that influence and pre-eminence which they had ſo long maintained. The power and preferment of lord Bute, ſoon became an open and avowed topic of diſcontent—his abilities were condemned before they were put to the proof—his country and his countrymen were attacked with the moſt virulent and licentious abuſe. The indiſcretion and the inſolence of the favourites of princes in former ages, and in circumſtances widely different, were recited to rouſe the terrors of the people. The impreſſion of theſe arts of faction proved but too ſucceſsful. Reſignation ſucceeded reſignation. The council of the nation was divided more than it had been ſince the beginning of the war, and at a time when the greateſt vigour and moſt cordial unanimity were required—the tranquility of the prince was diſturbed—the minds of the people were poiſoned.'

The character and conduct of lord Chatham are marked with peculiar ſtrength of colouring in the ſubſequent quotation.

'The odium of one miniſter, the overgrown popularity of another, introduced the preſent reign with circumſtances, which were by no means favourable to the duration of public tranquillity. The abilities and ſucceſs of Mr. Pitt can hardly be deſcribed in terms of exaggeration. By the boldneſs of his ſpirit, and the vigour of enterpriſes, a nation lethargic, unfortunate, deſponding, was quickly exalted to a pitch of ſplendor and glory unequalled in the page of hiſtory. If ever a miniſter poſſeſſed equal abilities, no one ever exerted them with ſuch aſtoniſhing ſucceſs. He deſerved the confidence and applauſe of the nation. The confidence and applauſe of the nation were conferred upon him without reſerve or limitation. Popularity and ſucceſs reciprocally promote each other. The demands of Mr. Pitt for ſupplies, large beyond example, were gratified without a murmur, and the effectual application of theſe, ſtill heightened the generoſity of the people, and put into the hands of the miniſter ſuch ample means of ſucceſs as fully outweighed ſuperiority of numbers, and every natural advantage upon the ſide of our enemies.

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At the commencement of this reign, the proſperity of the nation, and the popularity of the man who had been under Providence the inſtrument of that proſperity, have attained to their meridian.

'It is perhaps vain to expect in human characters, that degree of moderation, which is neceſſary to maintain virtue unſhaken amidſt an overflowing tide of applauſe and proſperity. It were eaſy to bring examples from hiſtory to ſhew, that great power and ſucceſs have ſometimes overturned thoſe very virtues upon which they were originally erected. The law of oſtraciſm among the Athenians, though productive of injuſtice and ingratitude to individuals, was expedient in a political view, in order to curb exorbitant ambition, the offspring of ſucceſs and popularity, and to preſerve that balance of domeſtic influence which is the baſis of free governments. But whatever apologies may be drawn from the infirmity of human nature, it cannot be denied, that the arrogance of Mr. Pitt became intolerable. He claimed a monopoly of influence and direction, diſreſpectful to the ſovereign, and diſguſting to his partners in adminiſtration. His reſignation enſued. He entered again the liſts of oppoſition. He had now acquired ſupreme authority over the minds of the people. His diſapprobation alone was ſufficient to ſtamp condemnation upon any public meaſure, and to render the authors of it ſuſpected and odious. The uſe he made of this influence is but too well remembered. Did he ever, in one inſtance, approve of any plan of adminiſtration whilſt he was out of place? Did he ever ceaſe to blaſt, with the thunder of his eloquence, the characters of thoſe in power, and to thwart and confound every meaſure which he was not allowed to guide? Hence the late peace, though concluded upon terms at leaſt as favourable as thoſe which he himſelf had dictated, was aſſumed as full evidence of the ignorance and wickedneſs of the adminiſtration who ſucceeded him. Hence the repeal of the ſtamp act in America, and all the mighty miſchiefs it has ſince brought forth. Whether this repeal was expedient or not, is a queſtion which may occur in a ſubſequent part of theſe conſiderations. The fact I believe is well known. The repeal of the Stamp Act was, in a great meaſure, owing to the influence of Mr. Pitt. A new adminiſtration, in the moſt important queſtion that ever affected the intereſts of this nation, were determined to embrace his opinion, in order to inſure that ſtability which they could not expect from their own wiſdom and merits. But to return particularly to the conduct of Mr. Pitt. If he would not agree to continue in adminiſtration, upon any terms conſiſtent with the honour of the pince and the reſpect due to his colleagues: if it was his determined plan, when he was himſelf out of power, to oppoſe thoſe who were in power, it might have been naturally expected, and has been felt in experience, that neither caution, nor virtue, nor intentions however upright, could render any miniſtry, or any

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ſet of men, invulnerable by his attacks. Hence he had the fatal ſucceſs to keep alive a diſtruſt and jealouſy of every future adminiſtration---he traverſed and perplexed every meaſure going forward---he robbed his country of that eſtabliſhed peace and pleaſing confidence, which the government of the mildeſt of princes ought to have produced---he divided the children from the father. If Chatham had not approved, a feeble oppoſition would not have dared even to have whiſpered an apology for the rebellion of America. Had he with his tropes and figures fenced the ſupremacy of the Britiſh parliament, that man muſt have hazarded his blood who would have preſumed to controvert the doctrine, and bring it to the teſt of argument. A rabble without arms, or diſcipline, or money, might, ſecure from danger, take the field againſt the veterans who had conquered for them a few years before, and might bid defiance to the threats, the power, and the wealth of Britain, whilſt the man, who with deſpotic ſway, reigned over the opinions of the people, abetted their cauſe and applauded their virtue.'

Our author obſerves, that the admiſſion of tories into a ſhare of adminiſtration, has often been urged as a ground of diſcontent under the preſent reign, and has had its effect in exciting jealouſies in many of his majeſty's well-affected ſubjects. But he juſtly remarks, that to exclude any denomination or body of men from ſharing in the truſt and honour of adminiſtration, farther than as they are defective in the principles or abilities eſſential to the faithful diſcharge of them, is equally repugnant to juſtice and ſound policy. The following obſervations on this ſubject are worthy of attention.

'If any man ſtill obſtinately contends for a diſtinction of families, I aſk him how it is poſſible to aſcertain that diſtinction? Have whigs and tories, like the different Indian caſts, incloſed themſelves within certain barriers never to be broken down, and prohibited intermarriages with thoſe who are not of their own claſs and way of thinking? whilſt the name of a political diſtinction has been retained, has not the blood of thoſe to whom it is affixed, intermingled in their poſterity? if guilt runs down in the blood of tories, let the pedigree of families be traced, and how few of thoſe who boaſt of the name of whigs will be found untainted with the contagion. Nothing but the abſurdity can equal the injuſtice and illiberality of perpetuating the diſtinction between whig and tory.

'If after all it ſhould be inſiſted upon, that a manifeſt preference is given to tories, which has turned the balance of power to their ſide, I would deſire any man who is of this opinion, carefully to inſpect the Court Regiſter of every year ſince the acceſſion of his majeſty to the throne---after the beſt information he can obtain about the pedigree of perſons who fill the liſts of offices, he will perhaps find it not a little perplexing to decide

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under what ſtandard they fall to be marſhalled---but ſhould he, after the moſt deliberate calculation, reſolve, that the names of tories out-number thoſe of the whigs, and that the ſcale of power inclines to their ſide. yet in juſtice it ſtill becomes him to enquire whether this ought not to be imputed to accidental cauſes, and the caprice of faction, more than to the influence of a miniſter, or the inclination or fixed purpoſe of a prince? when the diſtinction between whig and tory was invidiouſly revived at the beginning of the preſent reign, it was the avowed reſolution of ſome of the moſt eminent whig families, not to take any part in adminiſtration unleſs the tories were utterly caſt out. The neceſſary effect of this reſolution, under the government of a prince determined not to ſacrifice equity to faction, muſt have been to diminiſh the number of whigs, and to increaſe that of tories, who enjoyed places of adminiſtration. But in ſuch a caſe does not the prince ſtand acquitted of all charge of partiality, and ought not the decline of the intereſt of the whigs to be fairly imputed to their own obſtinacy, pique, and reſentment.'

Other cauſes aſſigned of misfortunes, are, lenity of government, or a relaxation in the executive power, and the want of principle in oppoſition; on both which, as well as on various collateral ſubjects, that incidentally occur, the author makes many pertinent and judicious remarks, intermixed occaſionally with cenſure or approbation, which alike diſcover ingenuity, impartiality, and good ſenſe.

FOREIGN ARTICLES.

Dictionaire Hiſtorique et Géographique de la Province de Bretagne; *dédié à la Nation* Bretonne; *par M.* Ogée, *Ingenieur-Géographe de cette Province. Firſt and Second Volume in Quarto.* Nantes.

THE beginning of a voluminous but an important work for the hiſtory, and ſtill more for the geography, of France; as by far the greater part is to conſiſt in topographical accounts of all the towns, places, and villages of Bretagne; of their ſituation and preſent ſize and ſtate, and an abſtract of their reſpective hiſtory.

A general introduction to the whole work, and a general hiſtory of the whole province, have been prefixed to the firſt volume.

The length of the province is here given, from the 3° 15′ to 7° 30′ from Ingrade to the weſtern point of the Iſle of Ouеſſant, or from Eaſt to Weſt; and ſaid to amount to 76 ½ French leagues: its breadth, from the ſouthern point of the Iſle of Bouin to the northern part of the Sept Iſles, is here taken from 46° 55′ to 48° 52′. The circumference of Bretagne amounts to 200 French leagues; its ſurface to 1609 French ſquare leagues, beſides the iſlands; or to 7,240,500 *journaux*; each journal making 80 ſquare cordes; and each corde 24 feet; or, what comes to the ſame thing, all Bretagne contains 6,893,721 arpents; each arpent 100 ſquare roods (perches), each rood, or perch, at 22 pieds de roi.

Yet the whole extent of cultured country, or all the fields actually cultivated for the ſupport of the inhabitants, will hardly ex-

ceed two millions of journaux (or day's work); above three millions lie entirely waſte; and 850,000 journaux are covered with ſand.

The province contains 40 abbies, 201 convents, and 47 hoſpitals, beſides an endleſs multitude of chapels, and ſmaller foundations, 'which may prove indeed the piety of our anceſtors, but contribute nothing to the temporal proſperity of their deſcendants.'

The 42 cities and towns who ſend deputies to the provincial aſſemblies, contain 336,600 perſons, and the whole province, in general, not above 2,211,250 people; of this number, there are hardly one million employed in agriculture, and very great numbers of theſe do not even procure themſelves the neceſſaries of life.

The average annual number of births in the years 1773, 74, 75, 76, was 338,652; that of marriages 80,782; that of deaths 376,472. This melancholy difference between the births and deaths, the author imputes to extravagance, luxury, miſery, and epidemics. 'Our petits maîtres, ſays he, do not marry; and this, perhaps, is no great loſs to ſociety, as, even ſhould they marry, but few of them would become fathers of families; and thoſe who could, do not chuſe to marry, for fear of not being able to ſupport families. Matrimonial fidelity is now reſpected only by the lower ranks of people. In the years 1771—74 the crops were ſcanty and inadequate to the ſupport of the inhabitants; yet ſome monopoliſts enriched themſelves by the exportation of corn; and multitudes were ſtarved and died of hunger.

Notwithſtanding the very advantageous ſituation of the province, its commerce, if we except Nantz, St. Malo, and L'Orient, is far from being conſiderable. The country abounds in woods. It alſo has two mines yielding lead, ſilver, and tin: ſome mines of iron, and two rich mines of coals, in the Comté de Cantois.

The hiſtory of the province is more minute and accurate than this general account of its preſent ſtate. We here meet with ſome learned enquiries on the diſtricts formerly inhabited by the Curioſolites, and the Oſiſmii; with a ſeries of the ancient kings of the country; with an account of the ſingular ancient precautions againſt leproſy, which began in the twelfth century to ſpread in Bretagne, and had not ceaſed in the beginning of the fifteenth. In the ſixteenth century it was ſucceeded by the venereal diſeaſe. This provincial hiſtory concludes with a chronological liſt of all the royal edicts and regulations iſſued in the preſent century, relating to Bretagne.

The author's account of the preſent ſtate and trade of ſeveral places and diſtricts, appears deficient: he ſays a few words only of the conſiderable fiſhery in the bay of Douarnenes; and nothing of the oyſter-fiſhery at Cancale. Of the ſalt trade, ſo important for Bretagne, we find no details. Breſt is ſaid to contain, with its ſuburbs, 24,600 inhabitants, and its harbour to be impregnable: but no account is given of the inſtitution and preſent ſtate of the marine academy; nor of the other naval eſtabliſhments at Breſt.

On the other hand, the author enlarges on the antiquity of Carhaix, or Ker-aes, perhaps the only place in Bretagne that has preſerved its ancient Celtic name; he gives a deſcription of a multitude of huge ſtones laid on one another, at Carnac, near Vannes, with abſtracts of the conjectures of many learned antiquaries concerning theſe ſtructures, their antiquity, and deſtination. His account of the ſmall town of Dol, is curious, on account of the number of re-

revolutions caused in that district by inundations; by which also the adjacent islands were separated from the continent: the adjacent swamps abound in incredible quantities of wood.

Fougeres fabricates quantities of linen for exportation to America. The Island of Belleisle became in 1658 the property of the famous and unfortunate minister of finances, Fouquet, whose descendants have, in 1719, ceded it to the king in exchange for the duchy of Gisors: the island was in 1687 strongly fortified by Vauban. Its fertile soil might abound in wine, figs, and mulberry trees. In 1766, eighty-families of Acadians were sent to Belleisle, but left it at the end of the years of exemption from taxes: and most of them were in 1775 transported to Corsica. The Isle of Ushant contains only about 1500 people, and good pasturage, but no vines; and since 1764, it belongs to the king.

The first public sale of goods for the French East India Company, at Orient, was held in 1735.

The second volume ends with the letter M. It will probably be succeeded by two more. The work is not illustrated with maps; nor was there any great occasion for them, as there are numbers of maps of Bretagne to be had: but the respective merits of these maps we could have wished to have seen here appreciated.

Orkneyinga *Saga, sive Historia* Orcadensium, *a prima* Orcadum *per* Norwegos *occupatione ad Exitum Seculi duodecimi. Saga hins helga* Magnusar Eycæ Jarls, *sive Vita Sancti* Magni *Insularum Comitis, ex MSS. Legati* Arna-Magnæani, *cum Versione* Latina, *Varietate Lectionum, et Indicibus, chronologico, reali, et philologico, edidit* Jonas Jonæus, *Isl. An.* 1780. *Sumptibus illustr.* P. Frid. Suhm. *A large Volume in Quarto, with engraved Specimens of ancient Hand-writings, from five MSS.* Copenhagen.

MR. de Suhm has caused this work to be published at his expence on account of its being the most ancient document of the History of the Orkneys; and because the British antiquaries seemed not to be in possession of it. On this work Torfæus founded his History of the Orkneys; but he employed it only as an historian, and, without publishing a translation of it, abridged many relations, amplified others, omitted many, and interspersed other things, not contained in it, from creditable sources. He thought that Orkneyinga Saga was written towards the end of the twelfth century; but that the songs intermixed with it had been composed by earl Einar himself, who established himself in the Orkneys in the beginning of the tenth century.

The tale of this Saga is a crude mixture of family anecdotes, genealogical tables, old superstitious legends, old historical accounts of facts and transactions of the Norwegian colonists and their sovereigns.

The History of Earl Magnus is a legendary tale, ending with his canonisation, and accounts of his miracles. This Magnus was, in 1110, slain by his cousin Hakon, who envied him his moiety of the kingdom of the isles.

The oldest MS. of the first Saga, used by Mr. Jonæus, is of the fourteenth century, and has been collated with seven others of more recent dates.

Of the Magnusar Saga four more recent MSS. are extant at Copenhagen; and probably it did not even exist in the fourteenth century.

Both Sagas are accompanied with the Latin tranſlations. The ſongs have been tranſlated by biſhop John Finnæus.

Mr. de Suhm has, in the Preface, given an account of the MSS. and of the value and defects of the Sagas.

Mr. Jonæus has collated the MSS. tranſlated the proſaical parts of the Sagas, and ſubjoined a liſt of the ſovereigns of the Orkneys, and an Icelandic vocabulary full of learned diſquiſitions.

FOREIGN LITERARY INTELLIGENCE.

Joannis Com. de Betlen, *Commentarii de Rebus* Tranſilvanicis, *proximis ab obitu* Gabrielis Betlenii *triginta quatuor annis geſtis. 2 vols. 8vo.* Vienna.

JOHN Betlen, the author of this work, was chancellor of Tranſilvania, a patron of learning, and father and grandfather to two Tranſilvanian hiſtorians. His annals begin with 1629, and conclude with 1663. They are very valuable, and have hitherto been very ſcarce. He had continued them down to the year 1673, but this latter part has never yet been publiſhed, though MS. copies are not very ſcarce in Tranſilvanian libraries; and have often been referred to by Mr. Benkö, a late Tranſilvanian writer.

The firſt edition of the preſent work was publiſhed at Hermanſtadt in Tranſilvania, in 1663; the ſecond, at Amſterdam, in 1664. The preſent one is improved by ſome account given of the author; by a few chronological and hiſtorical remarks, and ſome genealogical tables of the Tranſilvanian princes Rakocy, Bartfai, Kemenyi, and Apafi.

Die Biebel geſchichte in einigen Beytrægen erheutert; or, the Hiſtory of Bibles, illuſtrated, by Joſias Lorck, *a Miniſter of the* German Frederick's *Church, at* Copenhagen. *Vol. I. 8vo.* Copenhagen. (German.)

The reverend Mr. Lorck, who poſſeſſes one of the greateſt collections of Bibles, amounting to 4182 publications, and 4676 volumes, collected within twenty years, claſſed under fifty-five heads, in forty nine different languages, has here begun to publiſh a number of valuable obſervations, and accounts relating to the hiſtory of the Bible itſelf, and of the various editions and tranſlations. His account of a new tranſlation of the Bible into a language in which it has never yet appeared, will gratify every reader, and do credit to the munificence of his Daniſh majeſty, who has given 2000 dollars to defray the expence of the impreſſion of a new verſion of the New Teſtament into the Creolian language, for the uſe of the poor ſlaves in the Weſt Indian iſlands.

Hiſtoire du Cardinal de Polignac, *Archevêque d'*Auch, *&c. contenant des Détails très-intereſſans ſur ſes differentes Négociations, tirés du Dépôt des Affaires étrangeres, pour ſervir d'Eclairciſſement à une Partie des Regnes de* Louïs XIV. *& de* Louïs XV. *2 vols. 12mo.* Paris.

Cardinal Polignac, the celebrated author of the Anti-Lucretius, has been employed in ſeveral embaſſies and negociations in Poland, Holland, and Rome, and acquired the reputation of a great and acute politician. His life was therefore worth writing: but it might be wiſhed that the taſk had been undertaken, not by a Franciſcan friar, who ſeems to be very little acquainted with the world and with ſtate affairs, but by a politician. Father Faucher's performance however, may be conſidered at leaſt as an uſeful compilation.

Mé-

Mémoire ſur l'Uſage des Narcotiques dans les Fiévres intermittentes; ou nouvelle Méthode de traiter les Fiévres d' Accès. Par M. Duchanoy, *Docteur, &c.* 12*mo.* Paris.

Dr. Duchanoy does not pretend to have been the firſt who ſuggeſted this method of cure; he quotes a phyſician, Berreyat, who had before employed that method with great ſucceſs: he only endeavours to recommend it as efficacious and valuable; and relates ten obſervations in proof, that a few doſes of this remedy have effected radical cures of tertian and quartan agues, which had before reſiſted to the moſt approved remedies.

MONTHLY CATALOGUE.

POLITICAL.

A Letter to the right hon. William Eden. 8*vo.* 1*s.* 6*d.* Debrett.

THIS Letter is a comment on a pamphlet entitled, 'Conſiderations ſubmitted to the People on their preſent Condition, with regard to Trade and Conſtitution,' which the author conſiders as the production, or written under the direction, of Mr. Eden. The Letter, as is generally the caſe with political altercations, contains a mixture of raillery and ſerious argument. Where the author does not convince, he frequently entertains his readers with ſtrokes of ingenuity; and he ſeems, in general, not to be deſtitute of acuteneſs.

The Conſtitution, or a full Anſwer to Mr. Edmund Burke's *Anti-conſtitutional Plan of Reform.* 8*vo.* 2*s.* Nicoll.

A ſpeech ſuppoſed to have been ſpoken in the Houſe of Commons on a re-hearing of Mr. Burke's plan of reform. The author treats the ſubject chiefly with ridicule; but he frequently alſo uſes ingenious arguments, which might appear more convincing, were it not for the raillery with which they are generally intermixed.

Conſiderations on the Principles of Naval Diſcipline and Naval Courts-Martial. 8*vo.* 2*s.* Almon.

The author of this pamphlet compares the conduct of the courts-martial on admiral Keppel and ſir Hugh Palliſer: but he appears too warm on the ſide of the former to delineate the parallel with any degree of impartiality. His remarks, therefore, are not only for the moſt part unjuſt, but accompanied with a petulancy of invective and declamation which expoſes his prejudice in the ſtrongeſt light.

POETRY.

Orpheus, *Prieſt of Nature, and Prophet of Infidelity.* 4*to.* 2*s.* Stockdale.

This is a tedious, illiberal, and abuſive poem, wherein the author has endeavoured to turn into ridicule, and to render odious, ſome of the beſt and moſt reſpectable characters of the

preſent age. We will give our readers a ſpecimen of his manner, and let them judge for themſelves.

'Now the awaken'd artiſts throng around;
For all, but Reynolds, heard the trumpet's ſound.
Deafneſs preſerv'd the academic fire,
And ſav'd him broken bones from Johnſon's ire.
Johnſon, whoſe bigotry, whoſe wit, whoſe taſte,
Some ſtern inquiſitor had aptly grac'd,
Or Oxford pedant; to the flames would give
All thoſe who freely think, or freely live.
Who move a ſtep beyond th' eſtabliſhed pale,
And college faith renounce, and college ale.
Reynolds, (copartner in his club,) who knows
Nought of religion, but what painting ſhews,
In lexiphanic chains t'ward heaven is led,
And to the brutal doctor bows his head.'

'Weſt well acquainted with poetic ſtrain
Inform'd that Orpheus had appear'd again
With envy pined; not that his vaunted name
Was crown'd with wiſdom's or with muſic's fame;
But that the world ſhould ever view an elf,
Who in uxorioufneſs ſurpaſs'd himſelf.'

After thus venting his ſpleen againſt the amiable ſir Joſhua, and the learned Johnſon; and informed us that the benevolent and ingenious Weſt is contemptible becauſe he is a good huſband, he ſpeaks thus *modeſtly* of our excellent phyſicians Jebb, Heberden, and Elliott.

'Here Jebb, whoſe open palm for ever itches,
Whoſe only paſſion is the love of riches;
Rather the firſt—for as by ſome is reckon'd,
A love of paltry honours, is the ſecond.
Beneath a ſeeming frank and liberal dreſs,
He hides his prudence and penuriouſneſs.
Would freely barter morals and religion,
And worſhip Mahomet, or e'en his pigeon,
Some lucrative appointment to enjoy;
In avarice, more than man, in wit, a boy.
On Scotia's mountains, ſpite of wind and weather,
He would have throve, and ſcraped bawbees together,
To work a greater wonder, is his lot,
He at St. James's, his milch-cows has got,
And drains their udders with the craftieſt Scot.

'Next Heberden, (a true believer) came,
His med'cines potent made with goſpel flame.
Doubts of futurity were not his theme;
He haſten'd thither on a diff'rent ſcheme;
This ſage arrived from Derby, or the Seres,
Might haply prompt him with a ſet of queries.

'El-

'Elliott ſought peace of mind from inward ſtrife,
He ſaw an amiable, deſerving wife,
By his own profligacy, (mourn'd too late)
Forc'd into vice, and render'd profligate.'

In this Drawcanſir ſtyle, without the leaſt regard to truth or juſtice, without wit or humour, without reaſon, and in very indifferent rhyme, this gentleman goes on to the end of his poem, openly traducing and inſulting, with their names at full length, many perſons of fair character and reputation.

Pindaric *Ode, inſcribed to the right hon.* Frederic *Lord* North. 4*to.* 6*d.* Rivington.

Falſtaff was 'not only witty himſelf, but the cauſe of wit in other men.' In like manner we may ſay that Pindar was not only himſelf a writer of odes, but the cauſe of ode-writing in other men. We are certainly indebted to him for ſome good ones of his own, and we are likewiſe indebted to him for ſome millions of very bad ones. Scarce an unfledged genius comes from ſchool, but he tries his ſkill in an ode, which he never fails to gild with the title of Pindaric, though it has no more pretenſions to the name than a birth-day ſonnet. Of this ſpecies is the performance before us, which is written in the true ſpirit of mediocrity. It begins with the praiſes of all our ancient Britiſh heroes, and ends with the fulſome adulation of a modern prime miniſter. There is not, however, from Arthur the Great, to lord North, a ſtanza worth remarking or repeating.

Parnaſſian *Weeds.* [*For the Benefit of the Sufferers in the* Weſt Indies.] 4*to.* 2*s.* 6*d.* Sewell.

The author of theſe poems, which he modeſtly ſtyles *Parnaſſian Weeds*, informs us in an advertiſement prefixed, that 'the produce, after the expences of publication are paid, will be devoted to the aſſiſtance of the ſufferers in the Weſt Indies. In this caſe, he hopes the *critics* will let him paſs with impunity, and the public at large, no leſs partial to the cauſe, ſuffer their charity to ſuperſede their judgment, and let humanity approve, where ſenſe would condemn.'—After ſo humble a deprecation of wrath, and ſo candid an acknowledgment of inſufficiency, any ſevere reflections, however juſt or warrantable, might be deemed cruel and ill-natured. We ſhall only, therefore, take occaſion to obſerve, that a noſegay of *weeds*, eſpecially when ſtuck in the boſom of Benevolence, may look as pretty, though they do not ſmell ſo ſweet, as the fineſt flowers; and we heartily wiſh that, when brought to market, for ſuch a purpoſe, they may *fetch as much.*—We can aſſure our readers that there is nothing poiſonous or pernicious in them; which is more than can be ſaid of many poetical *wicked weeds* that have lately ſprung up amongſt us.

Superſtition, Fanaticiſm, and Faction; a Poem. By William Burton. 4*to.* 1*s.* Flexney.

Were it not for the conſtant return of certain ſimilar ſounds commonly called rhymes, at the end of every couplet, we ſhould never have diſcovered this to be what the title pronounces it, a *Poem*, as it is entirely *proſaic*, and dull as a Birth-day Ode.

Take a few lines, *exempli gratia*, from that part of the performance where the author deſcants on what we generally term King Charles's martyrdom, where he informs us that the

——— puritanic knaves,
For bigot zeal, too ſoon reviv'd again
With double fury in a martyr's reign,
On law and order trampl'd with diſdain,
And in the nation kindled ſuch a flame,
As brought on Britain's iſle diſgrace and ſhame;
From the juſt ties of duty to be freed,
They baſely doom'd a virtuous king to bleed.
Their king to murder, was the Lord's command,
That they the better might enſlave the land.
What will not ſuch fanatics perpetrate?
All order they deſtroy'd in church and ſtate.
Fanaticiſm's the worſt of ignorance;
It ever makes religion a pretence
To vice—to folly—and impertinence;
And yet, tho' ſtrange to tell, it has o'erthrown,
The church—the laws—the parliament—and throne.'

Theſe lines are full as good as any in the whole piece. Our readers, we believe, will not wiſh to ſee any more of them.

The Daily Advertiſer in Metre. 4*to.* 1*s.* 6*d.* Kearſly.

The Daily Advertiſer *in metre* is juſt as improving, and juſt as entertaining as the Daily Advertiſer *out of metre*; and Mr. Sternhold, the author of it, about as good a poet as the celebrated aſſociate of Hopkins, from whom he is (as we are informed in the preface) lineally deſcended. This gentleman is indeed

non degener hæres.

We would recommend to him to carry on the work of his predeceſſor, and give us the whole Bible in verſe, *to be ſung or ſaid*, for which taſk we think him well qualified, as the reader will perceive by the following ſhort quotation.

A lady wants to board a gentleman;
Apply to M. M. at the Golden Fan—
Whereas a gentleman, in blue, was ſeen
Driving a phaëton near Liſſon-Green;
The lady in the brimſtone-colour'd gown
Would wiſh to know if he reſides in town:

She

She begs he will directly call upon her,
But hopes she may rely upon his honour.—
Rosy Vestina, Deity of Health,
Presents respects to Plutus, God of Wealth;
Hopes no offence; wants temporary sums,
Which will prevent th' impertinence of bums;
And, as the aids requir'd are pretty weighty,
To fetch them home sends Gog and Magog, mighty.'

Whoever is desirous of perusing the rest of this most excellent and useful performance, may purchase the whole at the small price of one shilling and six-pence, which is *dog-cheap* for—a Daily Advertiser.

A Poetical Epistle to the Rev. Dr. Robertson, *occasioned by his History of* America. 4*to*. 1*s*. Richardson *and* Urquhart.

Compliments to an excellent prose-writer from a very indifferent poet.

The Celestial Beds. 4*to*. 2*s*. Kearsly.

Where the carrion is, the crows will always gather together, till, by feeding on it, they become as great a nuisance as the carrion itself. Of this we are convinced by the variety of dull and tedious poems which the arrival of one impudent empiric amongst us has already produced. Because Dr. Graham's address, in his matchless pamphlet, is not sufficiently absurd, we are pestered every day with pamphlets and verses, calculated to ridicule and expose it, that are at least as dull and absurd: amongst these may deservedly be ranked the poem before us, which has neither wit, humour, nor harmony. The following are some of the best verses in it.

'To the genial temple lead,
Fragrant as the flow'ry mead;
Vital air! etherial balm!
Breaths a sweet celestial calm:
Health the cheek of sickness blooms,
And all is heav'n within the rooms!
Melancholy, hence, away!
This is Graham's holiday—
There a Jewess found her breast
Studded with roses from th' east!
And—if we can think it true,
Streak'd with a celestial blue;
A snowy rock of health it seem'd,
And was by all a wonder deem'd.

'Limberhams and debauchees,
Thither haste with knocking knees;
Genial and prolific fires,
Shall wake your pulse to new desires;
Tho' your embers should be dead,
Stretch on his celestial bed;

Soon

Soon you'll feel the vital flame,
Ruſhing thro' your icey frame!
Fann'd by agents all divine!
Who condeſcend with him to dine.'

After the peruſal of this quotation, we leave our readers to judge whether there are not *quacks* in more profeſſions than *one*.

Letters from Perdita *to a certain* Iſraelite. 4*to*. 2*s*. Fielding.

There cannot be a ſtronger mark of the depravity of the age we live in, than a multiplicity of ſuch publications as theſe. That a man can be idle and wicked enough to ſit coolly down, and employ himſelf in writing abſurd and indecent letters between an old profligate Jew and an abandoned proſtitute (for ſuch are the ſuppoſed characters), is rather ſurpriſing. There is, indeed, but one thing more aſtoniſhing, which is, that there ſhould be found perſons deſirous of looking into them. We will not, however, pay *our* readers ſo ill a compliment as to include them in the number; nor ſhall we defile our page with any extracts from this performance.

A Perſian *Epiſtle from* Solin, *Chief Eunuch at the Grand Seraglio at* Iſpahan, *to the rev. Dr.* Martin Madan. 4*to*. 1*s*. 6*d*. Bew.

There cannot be a fairer field for ridicule than that which has been lately exhibited by that moſt abſurd of all enthuſiaſts, Mr. Madan, in his Thelyphthora; a ſyſtem ſo inconſiſtent with reaſon, and ſo oppoſite to every idea of religion and virtue, that no ſatire can be too ſevere againſt it. We are always pleaſed, therefore, to ſee the arms of wit and humour pointed at an object deſerving of cenſure. The little poem before us, though it comes rather late, is not without marks of genius and ſpirit. The author writes from Iſpahan; and conceiving Mr. Madan's doctrine much more ſuitable, as it certainly is, to the tenets of Mahomet than the religion of Chriſt, compliments him on his excellent diſcoveries. There is humour and poetry in the following illuſtration of Madan's ſtrange hypotheſis.

" Increaſe and multiply's" the word;
If right at firſt, 'tis moſt abſurd
To ſay that now it does not hold:
Is it the worſe for being old?
Shall blind reformers think to ſhackle
The choſen of the Tabernacle?
Shall human laws impoſe reſtraints
Unſcriptural on Martin's ſaints?
If this firſt precept (as you ſay)
Subſiſts uncancell'd to this day,
Hence one great truth reſults of courſe,
It muſt retain its priſtine force:
This juſt concluſion will ſurprize
No mortal who can ſyllogize.

In.

In foro cœli, then, 'tis plain
(In ſpite of what your laws maintain)
That ſcores of wives are free for man
In England, as at Iſpahan,
Where your Thelyphthora (created
For warm meridians) ſhines tranſlated,
To each ſeraglio gives new grace,
And next the Koran takes its place.
Turks, who with many heifers plow,
Its force and merits muſt allow.
Here ev'ry Muſtapha agrees
You write with Inſpiration's eaſe,
As if our prophet from above
To prompt you had diſpatch'd his dove.
Not Abubeker cou'd cement
Theſis with ſounder argument.
Texts, wove well in, ſupport your ſcheme,
And prove our paradiſe no dream.'

Theſe lines are well turned: the verſes, indeed, throughout this poem, are eaſy, ſmooth, and harmonious. One of the bad conſequences ariſing from the mad Methodiſt's ſcheme, is the encouragement which, by wreſting the ſcriptures, he has given others to treat them with a levity little ſhort of profaneneſs; a liberty which this ingenious author, we are ſorry to find, has indulged himſelf in: ſpeaking of Adam and Eve, he ſays,

'That happy couple, without bands,
Join'd eager lips, not formal hands.
In Geneſis the fact's related
Too clearly to be now debated:
And thus the nuptial union ſtood
With male and female till the flood.
In after-times (if Moſes ſpake
The truth) with Jews 'twas "*touch and take.*"
The wanton ſmouſe who ſnapp'd the zone
Made all its choice contents his own.
From Tamar if he chanc'd to roam,
He brought his *humbled* damſel home,
And in hard money paid, if *caught*,
Enough, methinks, for the firſt fault.'

This is undoubtedly too ludicrous a manner of treating facts recorded in the Old Teſtament; but who are we to thank for it? doubtleſs the ſagacious Lock *doctor*, who, to ſerve his own purpoſe, has explained paſſages of holy writ in words which a modeſt man or woman would not wiſh to read, and muſt bluſh to repeat; can we wonder therefore that our bard thus addreſſes him,

'Now ſay, good doctor, what wou'd you
Amidſt ſuch ſweet diſtraction do?
Since Providence, that mortifies
Old debauchees, ſtill ſpares their eyes

Only

Only to plague their carnal ſenſes,
That they may gaze without pretences,
And envy (juſt like you and me)
Ev'ry cock ſparrow that they ſee.'

The laſt line is borrowed from Pope, who in one of his epiſtles ſpeaks of an old man that creeps to his miſtreſs

'——— on knocking knees,
And envies ev'ry ſparrow that he ſees.'

This poem is, upon the whole, one of the beſt antidotes againſt the poiſon of *Madaniſm* which we have met with, and as ſuch we recommend it to the admirers of *Thelyphthora*.

The Triumph of Dulneſs, a Poem; occaſioned by a late Grace paſſed in the Univerſity of Cambridge. 4*to.* 1*s.* Almon.

Nothing can be more unintereſting or more unentertaining to the public than univerſity ſquabbles, whether related in verſe or proſe, as the wit and humour of them, if there be any, is merely local, and the characters deſcribed only known within the walls of a college: the reader, therefore, unleſs he is acquainted with any of the parties concerned, or particularly intereſted in the ſubject of this poem, will find little entertainment in the *Triumph of Dulneſs*.

DIVINITY.

The Catechiſt. By T. Lindſey, *A. M.* 12*mo.* 2*s.* Johnſon.

The author's deſign in this publication is to ſhew, by plain and obvious texts of ſcripture, that Jeſus Chriſt and his apoſtles knew no other God, nor ever taught that there is any other object of divine worſhip, but the Father.

This tract is intended to vindicate the unitarian principles, upon which Mr. Lindſey has formed his congregation in Eſſex-ſtreet; and to give thoſe, who may be doubtful in a point of ſo much conſequence, all the information which the nature of the ſubject will admit.

A devout Obſervance of the Chriſtian Sabbath: a Sermon preached before the Univerſity of Oxford. *By* S. Glaſſe, *D. D.* 8*vo.* 6*d.* Rivington.

A plain ſermon, the purport of which is to ſhew, when the ſabbath is duly kept, when it is profaned, when the ſanctuary is reverenced, and when it is treated with contempt.

The Sinner's Account fairly ſtated. A Sermon preached at Hanwell, *in* Middleſex. *By* S. Glaſſe, *D. D.* 8*vo.* 6*d.* Rivington.

On the unprofitable nature of ſin, and the ſhame and miſery which attend it. The vices, which the author particularly ſpecifies on this occaſion, are drunkenneſs and the violation of the ſeventh commandment.

A Sermon preached December 31*ſt*, 1780, *at the New Meeting in* Birmingham. *By* Joſeph Prieſtley, *LL. D.* 8*vo.* 1*s.* Johnſon.

In the preface to this diſcourſe, the author informs us, that he has been invited to take, in connection with the reverend Mr. Blythe,

Blythe, the paſtoral care of the congregation of Proteſtant diſſenters, at the New Meeting in Birmingham; but that notwithſtanding this new office, he does not intend to remit any of his application to philoſophical purſuits; which, he ſays, he entered upon under many diſadvantages, and is now much better ſituated for proſecuting.

His principal aim in this diſcourſe is to ſhew the uſes of Chriſtian ſocieties, with reſpect to joint devotion, regular inſtruction and particular admonition; and to give his hearers a ſpecimen of the perfect freedom, with which he purpoſes to lay before them his real ſentiments concerning any article of doctrine, which he thinks of importance to propoſe. The points, to which he more particularly alludes on this occaſion, are, the proper unity of God, the proper humanity of Jeſus Chriſt, and the proper object of divine worſhip.

The motto which he has prefixed to this publication is a little remarkable, 'The harveſt truly is plenteous.' In St. Matthew, theſe words bear a very proper application, as the world, in the time of our Saviour, conſiſted only of Jews and Pagans; but when applied to the people of the preſent age, in a Chriſtian country, they ſeem only to imply, that there is a want of proper miniſters, and an opportunity of making innumerable converts to the doctrines above mentioned. If this be the caſe, the preacher will undoubtedly find his motto verified to his ſatisfaction, in the contributions of his congregation.

CONTROVERSIAL.

Martin's Hobby houghed and pounded: or, Letters on Thelyphthora. 8*vo.* 1*s.* 6*d.* Buckland.

The author of theſe Letters, though he has occaſionally introduced a queer allegory, 'Martin's Hobby houghed and pounded,' has however made ſeveral ſhrewd remarks on Mr. Madan's doctrine of polygamy, and the inconſiſtencies, which attend his carnal notion of marriage. 'On this hypotheſis, as our author obſerves, the Moſaic law, Deut. xxii. 23, is unjuſt and abſurd, in condemning a virgin, who is only eſpouſed, to the puniſhment of an adultereſs, for giving her perſon to the man of her lateſt choice; children, according to the ſame doctrine, have it in their power to preclude the conſent of their parents, whenever they pleaſe; the crime of fornication and whoredom is a mere non-entity; and the marriage ceremony, which, we are told, is an inſolent attack upon the ſovereignty of God, is at the ſame time ſaid to be ſo neceſſary, that without it the cohabitation of the man and woman would be 'infamous and beaſtly, &c.'

But the greateſt abſurdity of all is, that of propoſing polygamy as an aſylum for the female ſex; when, in its natural and obvious conſequence, it would occaſion many thouſands of married women to be turned adrift upon the world, by ſuch raſcally polygamiſts, as would indulge themſelves in the depredation of unſuſpecting

ſuſpecting innocence, without the leaſt notion or poſſibility of providing for the unhappy victims of their licentiouſneſs.

MISCELLANEOUS.

A Journal of Firſt Thoughts, Obſervations, Characters, and Anecdotes, which occurred in a Journey from London *to* Scarborough, *in* 1779. *Small* 8*vo.* 2*s.* 6*d.* Bowen.

This Journal contains nothing more than a dull diary of common occurrences, which the author met with in a journey from London to Scarborough, occurrences which will probably happen to every other gentleman who travels the ſame road; together with a ſhort account of the places through which he paſſed. This ſagacious traveller informs us, that Newport-Pagnel, ſituated on the Ouſe, contains a great manufactory of bone-lace; that Leiceſter is a large old dirty town, firſt built by king Lear; that Nottingham is in the dioceſe of York; that Chatſworth is a noble houſe, and elegantly furniſhed; with a number of curious obſervations of the ſame kind, equally novel and inſtructive: to theſe our author has kindly added what he calls his firſt thoughts on men and things, as they occurred to him on his journey. We will give two or three of his deep reflections.

'Faſhion and abſurdity will too often prevail over decency and good ſenſe. Sir J. W—— loves his wife, yet in public is barely civil to her; and it would make him miſerable if an acquaintance caught her by his ſide with her arm locked in his. This is thought too plebeian. Sir J. is a fine gentleman.

'Good heavens! what fools doth faſhion make of us! to be aſhamed to be ſeen with the woman whom we love and admire; whoſe good ſenſe and amiable qualities have endeared us to her, and joined us in one inſeparable intereſt for life! What is it we are aſhamed of? In fact, nothing. But vanity and faſhion blind our eyes, make us dupes to their follies, and we childiſhly ſacrifice our own happineſs, and every propriety and decorum, to theſe fancied deities. Good God! never ſuffer me to be a ſlave to ſuch tyrants! happineſs is the grand purſuit of us all; and yet ſo inconſiſtent is the conduct of too many, that no degree of it can be acquired——

'Video meliora, proboque,
Deteriora ſequor.'

We ſee, by our author's quotations, how neceſſary it is for a traveller to be a man of learning: for a ſpecimen of this writer's wit and humour, take the following;

'Miſs C——s ſaw a gentleman's watch in Cloacina's temple. She would not touch it for the world; for then it would be known that ſhe had Cælia's failing. O horrid! the watch was left. The next viſitor was neither ſo honeſt nor ſo delicate; and ſeventy guineas went, from the lovely C——s' extreme refinement and delicacy of feeling.

'Indeed, ladies, I muſt allow, that it is a horrible filthy idea, to ſuppoſe that your delicate ſex ever—"O fie, Sir, ſtop!"—Nay, Madam, I only meant to obſerve to your ladyſhip, that as we have had a pretty large quantity of damſon tarts lately at dinner, and your ladyſhip well knows that ſome conſtitutions—"Hold! you filthy creature! I know nothing about it; you make me ſick to hear you."

'Written with one of Pinchy's patent pens, the 24th of Auguſt, three days after the fact.'

Such are the improvements that ariſe from travelling!—If a journey to Scarborough can make a gentleman ſo wiſe and ſo facetious, to what a pitch of knowlege muſt he arrive by the time he has travelled all over England?

The Ear-Wig; or an Old Woman's Remarks on the preſent Exhibition of Pictures of the Royal Academy. 4*to.* 1*s.* 6*d.* Kearſly.

This is but a very poor and trifling performance: the preface, or, as the author thinks proper to call it, the *mot pour rire*, contains two or three anecdotes concerning L——— and Z———, which, if true of theſe ingenious artiſts, had much better have been buried in oblivion, than expoſed by an ill-natured critic, with a view of bringing their private characters into contempt. The obſervations on the pictures are full of quaintneſs, affectation, and falſe taſte and judgment, apparently dictated by prejudice, whim, and caprice. Speaking of ſir Joſhua Reynolds' Thais, the author ſays

'It was a cruel *ſnouch* in the painter, a fine girl having paid him ſeventy-five guineas for an hour's work, and being unable to pay for the other half of her portrait, to exhibit her with ſuch a ſarcaſtic alluſion to her private life—to call her Thaïs—to put a torch in her hand, and direct her attention to ſet flames to the Temple of Chaſtity.—Such rigorous puniſhment ſeldom is inflicted by a rich man on a pretty woman; *merely* from her want of money—we muſt therefore ſearch amongſt other paſſions for the reaſon, although it may be ſaid, that, where avarice predominates, it is the greateſt abſorbent of the human mind.'

The above remark concludes with an illiberal reflection on a moſt benevolent and unexceptionable character.

He informs us, a little afterwards, that the picture of Dr. Burney, in his doctorial robes, is—'an inveterate, ſmirking, prate-a-pace likeneſs'—What this gentleman can mean by an *inveterate*, or a *prate-a-pace* likeneſs, we cannot eaſily conceive. He tells us that Coſway's picture of the ducheſs of Cumberland has —'neither the colour, drawing, character, expreſſion, nor any of the eſtabliſhed requiſites for a portrait;' and that 'the figure is moſt like to a doll in the waxen pageantry of king Solomon in all his glory;' that Weſt's hiſtorical picture of the ſick, poſſeſſed, &c. brought to our Saviour is 'cold, marmorial, mechanical and unintereſting; no paſſion, no reverential awe, is excited: the whole is conducted with an equal inſipidity: the

figures

figures are not clothed, but are loaded with *Otaheite blankets*;' that Penny's picture is *tame*; that Angelica has no variety, and ſir Joſhua's Dido defective in the drawing; that Coſway is grown *bald* and degenerate in genius; and that it is pity Mr. W. Martin had not a friend to deter him from *infructuous* attempts on the art of painting.'

Of ſuch ſtrictures as theſe is compoſed the pamphlet before us, which is *eked out* by an Appendix, giving a deſcription of the buildings and ornaments of the Royal Academy, the neceſſity of which is ſuperſeded by the following article.

A Guide through the Royal Academy, by J. Baretti, *Secretary for Foreign Correſpondence to the Royal Academy.* 4*to.* 1*s.* Cadell.

The Royal Academy, and, in general, the buildings which have been erected on the ſcite of Somerſet-Houſe, ſo much attract the public regard, that a particular account of them muſt not only be agreeable to thoſe who are pleaſed with the deſcription of elegant objects, but highly neceſſary to ſuch as would viſit that faſhionable place of reſort with ſatisfaction and entertainment. For a work of this kind, Mr. Baretti was particularly well qualified, both from his acquaintance with the celebrated repoſitories of antiques abroad, and his connection with the Royal Academy. We may add, that he derives a farther claim to attention, from the knowlege he diſcovers reſpecting the hiſtory of ſeveral productions within the ſphere of the polite arts. In this pamphlet he delivers a diſtinct account of the buildings already erected, as well as a general plan of thoſe the execution of which is not yet accompliſhed. His deſcription of the emblematical figures in the front of the building, and of the various ſtatues, buſts, &c. in the ſeveral apartments, is drawn with all the accuracy of a virtuoſo converſant with the ſubject. What greatly increaſes the value of this production is, that it ſerves as a guide, not only for the preſent year, but for every annual exhibition, ſo long as the valuable ſculpture in the Royal Academy ſhall remain the ſame.

Letters of an Italian *Nun and an* Engliſh *Gentleman. Small* 8*vo.* 2*s.* 6*d. ſewed.* Bew.

We are enjoined, in the introduction to theſe Letters, to believe, on the editor and tranſlator's authority, that they were written by the celebrated J. J. Rouſſeau. We will not vouch for the truth of this aſſertion; but ſhall only obſerve, that if they are really the work of that ingenious author, they are greatly inferior to the reſt of his performances, being written in an indifferent ſtyle, and conveying nothing to the reader very intereſting or amuſive.

ERRATA.

Page 361. in the Title of Wales's Inquiry into the Preſent State of Population in England and Wales, *for* 2*s. read* 1*s.* 6*d.*—P. 364, l. 43, *for* 23544, *read* 28544.

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